



THE LONDON MAGAZINE.

JUNE, 1735.

A View of the WEEKLY ESSAYS and DISPUTES in this Month.

Fog's Journal, May 31. N^o 343.

Reflections on A Series of Wisdom and Policy manifested, &c. (See p. 58.)



OF all the Works publish'd of late on the mercenary Side of the Question, I don't know any that has given me more Pleasure, than that under the pompous Title of, *A Series of Wisdom and Policy manifested in a View of our Foreign Negotiations and Transactions for several Years past*. There is something drole in the very Title; it was indeed a Kind of a Bite upon the Publick, for tho' the People seem resolv'd never to read any Thing from that Quaster, yet I find several innocent Persons were drawn in to read this, by taking it for granted, that it was written on the other Side, and was the Work of some ironical Rogue; but tho' they found themselves disappointed as to the Design of the Author, they were not disappointed of their Jest, for who would not laugh to see a Man with a grave Face extolling another for his Wisdom, whose Ignorance was become a By-Word all over Europe.

The vast Shoals of Papers and Pamphlets given away *Gratis* (because No-body will buy them) are supposed to be the Work of some great Politicians amongst us; and if a Man has a Right to what he pays for, they may be well call'd theirs; but the World is not content with allowing them a Right of Purchase in them, but by certain Blunders, with which they are always mark'd, will have them to be the Work of their own Heads; but whether they are the Product of M— Brains is not material, it is enough that they

are theirs by Purchase and Adoption, which shews that they follow the old *English* Proverb, *When No-body else will praise you, praise yourself*.

Some of the Poets have turn'd Love, Jealousy, Revenge, &c. into living Creatures. *Erasmus* has done the same by Folly, and in Order to make it appear consistent with its own Character, he introduces it haranguing in its own Praise. I think the Pamphlet which occasions my touching upon this Subject, would make a good second Part of the *Praise of Folly*; it has all the Vanity and Ostentation of the first, it only wants the Wit; but second Parts are generally observ'd to sink; besides our Heroes who are supposed to be the Writers and Subject of their own Praises, are known to be at mortal Enmity with Wit, and therefore may be excus'd for not meddling with a Weapon they know not how to manage.

When a Man considers the Bustle which the Vain and the Ignorant make in the World, and the preposterous Airs such assume, he will be apt to think Men of Sense very odd Creatures; they are restrain'd by Modesty from praising themselves, nay, they even shun the Praises of others, and will not suffer their Reputations to be blazon'd out with a Tissue of Falshoods, however finely turn'd; while one of these Sons of Folly shall strut like a Peacock and spread his Plumes at the Voice of an impudent Flatterer, hired by himself, who is not ashamed to swell an Insect to an Elephant, and with nauseous Panegyrick to compare the most ignorant Blunderer, that ever run his Head into publick Affairs, to a *Rich-lieu* or a *Burleigh*.

The Writer I have in my Eye, sets out with a very great Air of Triumph, but I take it to be like the Boasting of a Coward, which is always practis'd to conceal Fear; he begins

by telling us very gravely, that Reason and Argument will always get the better at length; to this (says he) we owe the Defeat of the slavish Doctrines of passive Obedience, Popery and arbitrary Power; and to make a Parallel, he does as good as tell us, that to this is owing the Defeat of the Opposition against his Pay-masters.—Lord help these poor Creatures! How idly they are obliged to talk for their Hire! What have they to do with Reason or Argument? How many Profelytes in the Space of 16 Years has their Pay-master got by Reason and Argument? Poor Soul! if he had had no other Support, I am much afraid, you would have read of him long ago, I say, you would have read his Character and Behaviour, Birth, Parentage and Education, for a Halfpenny a-piece. But to do our Author Justice, this was no bad Stroke of his, he has acted like a vigilant General who seizes a strong Post, tho' it can no Way extend his Quarters, but he does it to hinder the Enemy from possessing it, who perhaps might annoy him from thence; for if it be true, that Reason and Argument will always prevail at length, what must we think of their continually losing Ground, after a Controversy of several Years?

He next abuses *Q. Anne's* Administration. But this is what I take to be one of the orderly Parts of a political Discourse on that Side, and must come of Course; I imagine it is a general Instruction given to these Hacks. We see one of these Hirelings can no more write a Paper without abusing *Q. Anne*, than a Fanatick can preach a Sermon without a Lash at the Pope. He tells us, the *Picci* was near being restrain'd in her Time, that the Ministers might have the sole Use of it, and scarce any Thing saw the Light *sans Privilege du Ministre*. As there are many thousands still living who remember those Times, I cannot imagine to what Purpose that silly Falshood is asserted. I will ask this Gentleman a Question, whether a certain Paper call'd, *The High German Doctor*, publish'd twice a Week, which was fill'd with Abuses upon the Ministers, and sometimes did not spare the Majesty of the Queen, I ask him, Did that come out *sans Privilege du Ministre*, or not? Were the Printers and Publishers ever prosecuted, fin'd, or imprison'd? Were Messengers sent about like Hussars to break all the Presses where a Paper with such a Title was printing? Was a military Force sent to break open Houses, in order to drag the Author away, if he could be found? If none of these Things were ever done, Why must this wrong-headed Fellow touch upon that Point at all? And what Occasion was there for refreshing our Memories by that Piece of Flattery which follows, *viz. That no Ministry ever exercised so much Lenity and Forbearance as the present?*

Our Author tells us, that his Pay-masters have got by the Enquiry into their Conduct, but he is not so kind to let us know what it is they have got by it; all the World knows they have neither got Friends, nor Honour, nor Reputation, by it. We abroad, who do not know so much of their Gettings, are of Opinion, that they have not yet got as much as they deserve by it; but, we think, if the Enquiry lasts, they are in a fair Way of getting what they deserve by it; but (says he) *they have defeated their Enemies*. I thought till now that in Disputes of this Nature those who gain'd the World of their Side, had been the Conquerors; but, it seems, it is quite otherwise in this Gentleman's Understanding; for he himself owns, that Nobody will read the Writings on their Side, and yet they have got the better; so they have defeated their Enemies just as a bragging Fellow in a private Quarrel pretended he had made his Enemy run, that is, he ran away, which provoked the other to run after him. As to these Writers bragging of the Wisdom and Policy of their Pay-master, let them go on, it can only make him laugh'd at; but I would advise them not to insult so much as yet about defeating their Enemies, for perhaps that may prove a scurvy Jest; let them remember the Advice in the old Proverb, *Not to hollow till they are out of the Wood*.

Free Briton, June 5. N^o 291.

A Defence of the Administration from the odious Aspersions of acting and vindicating their Actions by the Examples and Arguments of the four last Years of the late Queen.

TO that silly, conceited Strain of Impertinence, (in the Case of the Sinking Fund, refer'd to by the Craftsman of May 31. See p. 265) this Answer may justly be given, that the Charge against the Earl of O — was *not for making use of his Influence over a Parliament to vote a Treaty of Peace safe, honourable, and advantageous*; there is no such Article in the Impeachment; the Charge was, that he concluded a *separate Treaty without the Privy of the Allies*, which never was brought before the Parliament till his Lordship himself was brought before them as a Delinquent; a Treaty which never had their Sanction or Approbation; and, as ill as Mankind have justly thought of the Parliament which approved of the *Peace of Utrecht*, had the *separate Negotiations*, which produced that Treaty, been laid before them; had the ever infamous *Act* which divided this Nation from its faithful Allies, and sold our Glory to the Enemies of Europe; had any such Proceedings been suffered to pass under the View, even of that Parliament, it is scarcely possible to believe that their Sanction or Approbation could

could have been obtained: And therefore it will be allowed me to say that the Charge against that Ministry was not for *Treaties* which the Parliament had approved, but for *Acts* and *Conventions* which the Parliament had not heard of; *Acts*, which, whilst they were transacting, it was treated as *Slander*, as *Scandalum Magnatum*, and even *Crimen Laese Majestatis*, to surmise that any Man in the Queen's Service was capable of advising; and which, when concluded, were of such Importance to be concealed, that the Faith, the Honour, and Commerce of Britain, were sacrificed by the Ministers to France, that the French might keep their wicked Secret.

The Author says, *Ought you to have a particular Exemption from the ordinary Rules of Justice and Equity?* No, nor any particular Exclusion from the ordinary Benefits of Law and Reason. If any one will shew that the late Earl of O — was impeached on such Heads as the *annual Supplies*, the *publick Debts*, and *publick Funds*; that *Clauses in Acts of Parliament*, of his inserting or proposing, and that *Acts of Parliament* themselves were made *Articles of Impeachment* against him, it would not surprize the World to exhibit Accusations of this Kind against any other Minister: But if *these*, and *these only*, are the Crimes which are now alledged against any one in the Administration; if the *Grants and Appropriations of Parliament* are to be laid to his Charge, the *Aids of the publick Service*, and the *Revenue of the Crown*, given by the legislative Power, to be imputed as Criminal Matters, and he to answer for every Transaction of this Nature, it will remain an eternal Truth, that he is not answering for himself, but for two Kings, and two Parliaments; that it is an *Arraignment of the Laws of the Kingdom*, and an *Attack upon the Constitution*.

The learned Writer of *Fog*, co-operating with the *Craftsman*, in the Defence of the four last Years of the Queen's Reign, comes in to his Assistance on the same Day. (See the above Paper.) What an admirable Specimen of Truth and Decency, good Manners and fair Play, is to be seen in one Passage of his! What a fine Contrast! *Hacks* and *Hirelings*, and *Fanaticks*, against *Q. Anne* and the Pope! The wonderful Integrity of *Fog* appears from this pious Mention of *Q. Anne*. If any one had arraigned and vilified the nine first glorious Years of her Reign, traduced her Ministers, her invincible General, or condemned the Measures which carried on her successful War with such Reputation to her Arms, and such Terror to the Enemies of her People; all this had consisted with the *Loyalty of a good Subject*, and the *Piety of a true Churchman*. But if we express the least Dislike of the Persons who

governed her Councils in the four last Years of her Reign, or the least Detestation of that Breach of Faith, that Loss of Honour, that Damage to our Trade and our Interests, which were justly objected to a *shameful, perfidious, separate Treaty of Peace*, carried on by deceiving the Queen, and by wilfully and industriously concealing the private Treaty, not only from all the Allies, but from her Majesty's Council and Parliament: This, says the honest, modest, and conscientious Writer of *Fog*, this is *abusing Queen Anne*.

It happens, however, that some unwary Author hath had the Boldness to touch upon this anointed Period, these four last Years of that Reign, and hath said, 'That the Press was near being restrained in her Time, that the Ministers might have the sole Use of it;' which Assertion, it seems, is the Cause of all this Choler in *Fog*, who appeals to the many Thousands still living that remember those Times, and calls it a *silly Falshood*. As I happen to be one of the many Thousands still living who remember those Times, I cannot avoid giving my Testimony that it is no Falshood, but Fact.

January 17, 1711-12, Mr. Secretary St. John delivered a Message to the House of Commons from the Queen, under the royal Sign Manual.

A N N E R.

Her Majesty finds it necessary to observe how great Licence is taken in publishing false and scandalous Libels, such as are a Reproach to any Government. This Evil seems to be too strong for the Laws now in Force. It is therefore recommended to you to find a Remedy equal to the Mischief.

St. James's, Jan. 17. 1711.

It may now be reasonably hoped, that so notorious a Fact as the Design to restrain the Press, in the four last Years of the Queen, will not be called a Falshood, or a silly one, since it may be proved, by a Message under the Queen's Hand, by two Speeches from the Throne, by an Address of the House of Commons, by five Resolutions of a Committee of the whole House, by a Bill for regulating the Press, brought in successively for two Sessions, and by an Act of Parliament imposing a Stamp, to be seen upon all our Papers.

The Writer of *Fog*, in a furious Passion, asks, 'whether a certain Paper called the *High German Doctor* was not published twice a Week at that Time, &c. Were the Printers and Publishers ever prosecuted, &c.' We remember the *High German Doctor* perfectly well; and in Answer to these wise Questions concerning it, desire *Fog* to answer the following, viz. In reflecting on the Majesty of the Queen, did that Author dare to treat her as an *Usurper*, to defame her personal Character, to avow the

Cause, and assert the Title of a Pretender to her Crown? Did he, in the Capital of her Kingdoms, incite the People to rise in Arms against her Government? And did he vend *High Treason* in any of his Papers against the Laws of his Country? If he did not, this was the only Reason that can be given why he was not punished with those Severities, and worse than any which *Fog* hath enumerated.

But, to answer *Fog* to his entire Satisfaction, if he will be pleased to consult the *Political State of great Britain*, Vol. 2. Page 382. he will there find, that on the first Day of *Michaelmas Term*, 1711. Fourteen Booksellers, Printers, and Publishers, who had been committed in the Long Vacation of that Year, by Mr. Secretary *St. John*, appeared at the Queen's Bench Bar.

Sept. 4. 1712, *Hurt* the Printer, and Sept. 8. *Ridpath* the Author of the *Flying-Post*, were committed to *Newgate* by the Lord Vise. *Bolingbroke*.

Feb. 21. 1712-13. *Ridpath* was tried and found Guilty at *Guildhall*, on the Attorney General's Information, for three Libels published in the *Flying-Post*, which Information set forth, that the Negotiation of Peace being on Foot, the Defendant (being a notorious Inventor and Framer of Libels,) did publish those laid in the Information, to stir up the People to a Dislike of the said Negotiations.

April 27. 1713. A Rule of Court being made, that *George Ridpath* should appear in the Queen's Bench, on the first of May following, the Gentlemen who were his Bail, seeing the Design of that Ministry was to destroy his Life by exposing him in the Pillory to the Violence of their *High Church Mob*, they had the Humanity to bid him withdraw, and suffered the Recognizances to be estreated against them, to the Value of 600*l.* which they paid, so much to the Mortification of the late Lord *Bolingbroke*, that, by an Advertisement under his Hand, in the *London Gazette* of May 19. he offered 100*l.* Reward for the Discovering and Apprehending of *Ridpath*.

June 24. 1713. *Hurt*, the Printer, received Sentence for printing the *British Ambassador's Speech to the French King*, and was adjudged to stand three Times in the Pillory, to pay a Fine of 50*l.* to be imprisoned for two Years, and until he could find sufficient Sureties for his good Behaviour during Life: All which he suffered accordingly.

I could shew a greater Number of Instances, how merciless that Administration were in their Resentments against the Liberties of the Press, tho' notorious themselves for having begun the Licentiousness of those Times, and carried it to a greater Excess than had

ever been known, in the most outrageous Abuse against the late Duke of *Marlborough* and the *Earl of Godolphin*. The Secretary of State, the late Lord *Bolingbroke*, who carried on, by his Authority, these Acts of Severity, had prostituted both his Character and his Office in Writing a Letter of Instruction to the greatest Libeller any Country ever endured, the Author of the *Examiner*, which Letter itself was a Libel, if ever there was one. (See p. 115. E.)

Craftsman, June 7. N^o 466.

The antient Constitution of Parliaments in England considered.

THE Freedom and Independency of Parliament having been thoroughly canvass'd, and I think proved beyond all reasonable Dispute; (Vol. III. p. 476.) I shall now return to a Subject, nearly related to it, which was partly examined about a Year ago, (Vol. III. p. 181. G.) but left unfinished, on Account of the ensuing Elections, and since postpon'd to several other occasional Enquiries; I mean the Antiquity of Parliaments, which was absolutely deny'd by a Set of prostitute Writers, who endeavour'd to persuade us that Liberty and Property are not our antient Inheritance, but of very modern Date; that the People of England, by our antient Constitution, were Slaves by Law established; and that the Parliaments, of those Days, were neither chosen by the People, nor compos'd of the People.

I am ashamed to name the *Wretch*, from whom I have quoted this infamous Position; but as it contains the Sense of all the ministerial Writers on the same Subject, from the right rev. Doctor of Dependency down to the lowest Drudge in the Courant, it may be of Use to give it some farther Explanation.

The Nature of our antient, Saxon Constitution hath been so fully explain'd in the late excellent Dissertation upon Parties, (V. III. p. 579.) that it would be impertinent to enlarge upon it here; but it having been confidently alledg'd, particularly by a late florid Historiographer, that this Constitution, whatever it might be, was intirely swallowed up at the Conquest, and * that the Birth of real Liberty, in this Kingdom, is of no older a Date than from the Abdication of King *James the Second*; or, at farthest, from the Restoration; I will come directly to that Point.

In the first Place, it will be necessary to shew how Things were actually settled by *William the 1st*, commonly call'd the Conqueror; and this I shall do from a Book, intitled ARGUMENTUM ANTI-NORMANICUM; or an Argument proving, from antient Histories and Records, that *William*,

* Antient and modern Liberty stated and compared; p. 5. 40.

Duke of Normandy, made no absolute Conquest of England by the Sword, in the Sense of our modern Writers. This Book is divided into four Parts, being an Answer to the following Questions, viz. 1. Whether William the 1st made an absolute Conquest of this Nation, at his first Entrance? 2. Whether he cancell'd and abolish'd all the Confessor's Laws? 3. Whether he divided all our Estates and Fortunes between himself and his Nobles? 4. Whether it be not a grand Error to affirm that there were no Englishmen in the Common Council of the whole Kingdom. I think the Author hath given a very satisfactory Answer to every one of these Questions, for the Honour of the English Nation; but as the last only is immediately to our present Purpose, I shall content myself with some Extracts from that Part of his Book.—He begins it thus.

"Our Government (says the learned and judicious Mr. Hunt) by a King and Estates of Parliament, is as antient as any Thing can be remember'd of the Nation; the Attempt of altering it in all Ages, accounted Treason, and the Punishment thereof reserved to the Parliament, by 25 Ed. 3; the Conservancy of the Government being not safely to be lodg'd any where, but with the Government itself; Offences of this Kind not pardonable by the King, because it is not in his Power to change it. This is our Government; and thus it is establish'd; and, for Ages and immemorial Time, hath thus continued. A long Succession of Kings have recogniz'd it to be such.

This too, perhaps, will be granted, Sir, in some Sense; that, for a long Series, and Tract of Time, the Government hath been so; but the main Pinch and Stress of your Question, is this; whether after William the Conqueror had settled himself, as well as he could, on the English Throne, he did admit any of the English to sit in the great Council of the Nation, and to advise and consult de arduis & urgentibus Negotiis Regni? And I hope I shall make this plain and evident to you, that the grand Court of Parliament was in Substance the same, that it was before the coming in of this Conqueror; and that there were Englishmen Members of it, in the Time of the Conqueror.

'Tis not to be deny'd but that the same Courts, which were in the Saxon Time, for Administration of Justice, continued after William the 1st was made King; and the Footsteps of them remain to this Day. I shall mention a few, and so come to the main Point in Argument."

He then instances the County Courts, the Hundred Courts, and Courts Baron, which are all of Saxon Original, and were continued after the Conquest. He gives us two very

remarkable Cases, which were try'd in a County Court, during the Conqueror's own Reign; in one of which his half Brother, Odo Earl of Kent, was cast; and then proceeds thus.

"But not to forget our Question, Sir, I shall now shew you what the sovereign Court of Parliament was, and whom it consisted of, in the Saxon Times; and for this I think it will be needless to give you any more than one Instance; which as, by the Way, it doth impregnably assert that the Commons of England were an essential and constituent Part of the Saxon general Councils; so doth it, I think, fully refute that novel, erroneous Notion; viz. that there are no Commons to be found in the Saxon great Councils, nor any Thing, that tends towards a Proof that the Commons, of those Times, had any Share in making Laws in those Councils. The memorable Instance is the mighty Law of *Tytbes*, which was made and ordain'd * a Rege, Baronibus, & Populo; by the King, his Barons, and his People.

Now William the 1st, in that little Time of Rest he had from foreign Wars with the French King, and his neighbouring Princes to Normandy, did apply both it and himself in the settling of Laws here, which was done, not *ex Plenitudine Regiæ Potestatis*; no, nor by the Norman Barons co-operating with that Power; but by the joint Advice and unanimous Consent of the grand Council of the Lords and wise Men of the Kingdom of England; to prove which, I shall produce the Testimony of antient Writers.

1. The first shall be taken out of the † *Chronicle of Litchfield*, which tells us that this William, in the fourth Year of his Reign at London, *Consilio Baronum Suorum*, (by the Advice of his Barons) caus'd a general Meeting, or Assembly, to be summon'd; *per universos Angliæ Comitatus, omnes Nobiles, sapientes, & suâ Lege eruditos, ut Eorum Leges, & Consuetudines audiret*; i. e. of all the Nobility, wise Men, and such as were skill'd in the Laws, thro' all the Counties of England, to bear what their Laws and Customs were. And, after this was done, at the Request of the English Commonalty, he did consent that they should be confirm'd; and so they were ratify'd and kept throughout all his Kingdom. The Words are, *ad Preces Communitatis Anglorum, ex illo Die magnâ Auctoritate veneratæ, & per universum Regnum corroboratæ & conservatæ sunt Leges sancti Regis Edwardi, præ cæteris Regni Legibus*.

To prove that this general Assembly of the Nobility, wise Men, and able Lawyers, was a Parliament, I shall give you the Judgment of Mr. ‡ Selden, in his own Words, which are these; viz. that

* William the 1st, in the fourth Year of

* Lambard de *prisca Angl. Legib. C. 8, fol. 139.*—Spelm. *Concil. Tom. 1. fol. 621.*

† Lambard fol. 158.

‡ *Titles of Honour, p. 580.*

his Reign, or 1070, (which was the Year, wherein he first brought the Bishops and Abbots under the Tenure of Barony) Consilio Baronum suorum, (saith Hovenden, out of a Collection of Laws written by Glanvill) fecit summoniri, per universos Consu-
latus Angliæ, Anglos nobiles, & sapientes, & suâ Lege eruditos, ut eorum Jura, & Consuetudines ab ipsis audiret. And Twelve were return'd out of every County, who shew'd what the Customs of the Kingdom were; which being written by the Hands of Aldred Archbishop of York, and Hugo Bishop of London, were, with the Assent of the same Barons, for the most Part, confirm'd in that Assembly, which was a Parliament of that Time.

II. It was in such a grand Assembly of wise Men of the Kingdom, where Lanfranc was elected to the See of Canterbury; for it was by the Assent of the Lords and Prelates, and of the whole People; that is to say, by the Parliament of England. This likewise was about the 4th Year of the Conqueror; and an * antient Historian writes thus of his Election. Eligentibus eum Senioribus ejusdem Ecclesiæ, cum Episcopis ac Principibus, Clero & Populo Angliæ, in Curia Regis in Assumptione Sanctæ Mariæ. But another contemporary Writer gives it you in these Words. † Rex mittens propter illum in Normanniam, fecit eum venire in Angliam, eique, Consensu & Auxilio omnium Baronum suorum, omniumque Episcoporum & Abbatum, totiusque Populi Angliæ, commisit Dorobernensem Ecclesiam.

III. There was ‡ another general Council, or Parliament, held at Westminster, in the 14th Year of this King; where, by his Charter, he confirm'd the Liberties of that Church, after he had subscribed his own Name with the Sign of the Cross, adding many of the great Clergy and temporal Nobility; and instead of cum multis aliis, says; multis præterea illustrissimis virorum Personis, & Regni Principibus diversis Ordinis omittis, qui similiter huic Confirmationi piissimo Affectu Testes & fautores fuerunt. Hi autem, illo Tempore, à regiâ Potestate diversis Provinciis, & Urbibus, ad universalem Synodum, pro Causis cujuslibet Christianæ Ecclesiæ audiendis & tractandis, ad præscriptam celeberrimam Synodum, quod Westmonasterium dicitur, convocati, &c.

IV. I think by the general Direction of the Writs of this King, as also by that of his Charters, it is plainly demonstrable, that William had as well English Barons, as French Barons; and that his Barons were always a Part of his great Council, will hardly, I suppose, be deny'd by any; and that

one Law of his, which may be call'd the first Magna Charta, in the Norman Times, by which the King reserv'd to himself, from the Freeman of this Kingdom, nothir but their free Services due to him, according to Law, in the Conclusion, saith, that they, to wit the English, shall hold and enjoy their Estates well, and in Peace, free from all unjust Exactions and Tallage; and this ratify'd and confirm'd by the Common Council of the whole Kingdom, which cannot be restrain'd to the Norman Barons only. So that herein is asserted the Liberty of the English Freeman, and of the Representative Body of the Kingdom."

The Truth of this Account (says Mr. D'Anvers) is confirm'd by the Authority of Lord Chief Justice Hales, in his History of the common Law, where he says that William the 1st made the Laws of Edward the Confessor the Rules of his Government, and added very few new ones to them.

It will be said, perhaps, by the Enemies of our antient Constitution, that all this does not prove the Parliaments of those Times to have been so regular, or the People so happy, as they are at present. I grant it; nor do I bring these Authorities to prove any such Thing; but only to shew that our old Saxon Constitution was not intirely subverted by the Conquest, as some modern Writers have alledg'd; and that whatever Shocks it might receive at that violent Period, the Foundations being preserved, it recovered itself by Degrees, and resum'd its original Form, with such Alterations only, some for the better, and some for the worse, as Length of Time and various Revolutions naturally produce in all Governments.

Fog's Journal, June 7. N^o 344.

Remarks upon the London Journal of May 17. (See p. 255.)

S I R,

IF the Essence of Slavery, the Dregs of Corruption, or the Drivlings of Deluge, can make any Composition offensive, it must be the Journal before me, of the 17th of May; which is sign'd by the Wretch commonly call'd Mother Osborne. The most I can do, to avoid the Censure of employing your Paper upon this unworthy Occasion, is not to crawl with this slow Female Insect, thro' every Paragraph she hath stuff'd into hers, without Order, Language, Spirit, or Meaning; but step at once to her Thoughts upon the Revolution; which she expresses thus,

We did at the Revolution reduce our

* Gerwas Dorobernens. Act. Pont. Cant. fol. 1653. l. 5.

Finem Tract. de Gavelkind, a Sila Taylor, p. 194.

† Relat. Willelm. prim. ad

‡ Ex Cartulario Cænob. Westmonast. in Biblioth. Cotton. sub Effigie Faustine, A. 3.—Dugdal, Orig. Juridic. fol. 16.

'Kings to govern by Law, which was reducing them far enough.' As that which follows this Proposition, (if I may do it the Honour to call it one) is no Way applicable to it, but is designed rather as an Answer to the Limitations proposed long after the Revolution, to be annex'd to the Crown in the Hanover Succession, we may consider this distinctly, and treat it as one of the Articles of her political Creed.

If the governing by Law is a sufficient Limitation of the Power of the Crown, and consequently a sufficient Security against the Misery that may attend the Excess of it, then it will follow,

1. That the Crown hath not sufficient Power to influence a standing Majority in both Houses, or, that if it hath, it ought not to be employed to obtain this Influence; since the Danger of Slavery being enacted by Law, is so much the greater, as the People have less Pretence to complain of the Steps which lead to it.

2. That if the Crown ought not to have such an Influence, it ought not to be possess'd with that Degree of Power that is necessary to the obtaining of it, because the Abuse of Power is almost inseparable from the Use of it.

3. That if the Abuse of Power be inseparable from the Use of it, then proper Restraints to prevent a dangerous Encrease of Power, are as necessary to preserve a Community, as the Want of them are to destroy it; and consequently,

4. That if for want of such Restraints, Laws may be enacted, or the Approbation of the whole Legislature obtain'd of Projects that tend from the People their Properties, instead of securing their Enjoyment of them; that oppress them with every Grievance which can sink and ruin a State, instead of raising its Credit, and supporting its Dignity; then it will be so far from being true, that what may justly be call'd the Laws of the Land, would be the standing Measure of the King's Government, and the People's Obedience, that they would rather become the standing Measure of the King's Tyranny, and the People's Slavery. And therefore,

5. That the reducing our Kings at the Revolution to govern by Law, is no more a Proof that their Power was reduced far enough, than it is a Proof, that this sorry enfeebled Drone hath either Knowledge enough to be acquainted with the Subject she writes upon, Meaning enough to make any Body attend her, or Credit enough to prevent all Mankind from thinking that she is the lowest Tool that any Statesman ever condescended to work with.

After stating the incapacitating disabling Clause in the Act of Succession, and the subsequent Act, by which this Clause was

repeal'd as to all Place-men, but those who were concerned in the Receipt of the Revenue, she assures us, 'That thus Things stand now, and thus they ought to stand, for these two plain Reasons: First, the cutting off all Men who serve the Government from a Possibility of serving their Country in Parliament, would naturally tend to subvert the Constitution. And, secondly, That it would deprive the People of their Right, to chuse what Gentlemen they think fit to represent them.'

As this old Woman never sees the Inferences that follow from her Visions, I will take upon me here, the Province of her Interpreter; and explain what she seems to have dreamt when this dropt from her Pen.

The most that hath been aim'd at by those who have endeavour'd to restrain the Power of the Crown, is a Reduction of some, not an Exclusion of all Place-men; and yet to prove this Reduction improper, she asserts, that the Exclusion of all would be unjust; and pretends to answer what every true Friend of the Constitution admits, by asserting what none of them deny; so that it no more follows, even upon her own Principles of prating, that Things ought to stand as they do, because a cutting off all Men who serve the Government, from a Possibility of serving their Country in Parliament, would naturally tend to subvert the Constitution, than if I should say, that because this old Woman hath neither Sense to discern her Error, Shame to feel any Remorse when she is detected in it, nor Honesty to retract it, therefore Nobody detests her for the Want of these Qualities.

I confess, there is nothing in this Instance that illustrates the other, but the Absurdity and Nonsense of a Conclusion that has as little Relation to the Premises, as her Reason has to the Support of her Assertion; for whilst the last informs us, that Things are right at present, the first, instead of proving it, only shews by what Means they may be wrong hereafter; and yet this is Reasoning that she doats upon.

But if Things should stand thus, her second Reason in Defence is a flat Contradiction of it, and instead of proving that they ought, only demonstrates that they ought not to stand so; for if those who are concerned in the Receipt of the Revenue, ought to be excluded from sitting in Parliament, which she asserts, then it will follow, that the People are justly deprived of their Right to chuse what Gentlemen they might think fit to represent them; and yet she urges the Injustice of their being deprived of this Right, as a Proof that Things ought to stand as they do; so that in the same Breath the Rectitude of this Restraint is asserted, and yet the Right of the People to be freed from it, is con-

contended for, as a Proof that the *Restraint* is reasonable.

I hope I have made my Way pretty clearly thro' this Assemblage of *Dulness, Darkness and Corruption*, and have brought to *Light* what seems to be the natural Result of the Whole.

I will conclude with a short Remark, which I think a just one, that this Lady was never known to be so much in Love with the People, as to contend for their *Right* in any Instances but those where they were left at full Liberty to exercise it to the *Ruin of themselves and their Posterity*.

London Journal, June 7. N^o 831.

Remarks upon a late Pamphlet, intitled, The Case of the Sinking Fund, &c.

WHAT a Libel is in Law, I neither know nor care; but what a Libel is in common Sense, Justice, or Equity, may be easily known. The Publication of Things to the Disreputation of any Person, without Proof, or proper Evidence to support it, is a Libel. It would be endless to reckon up the Places, or point out the Pages, where such Things are said of the King and his Ministers, or where the most scandalous and infamous Things are plainly said, or as plainly insinuated of the Government, without the least Proof or Evidence to support them.

When the Author of the Considerations had said, that his Book might be properly call'd A Defence of two Kings and two Parliaments; the Author before us immediately adds, that he must then take the Liberty to call his Undertaking The Cause of his Country, or, A Defence of the Liberties and Properties of Great Britain.

This is a Liberty indeed! a Liberty which none but a common Libeller, fraught with the utmost Malice, would take, to set about a Distinction between the publick Acts of the late King, the present King, and the two last Parliaments, on one Side; and the Cause of our Country, the Liberties and Properties of Great Britain, on t'other Side. 'Tis more than insinuating; 'tis saying, that the two Kings and two Parliaments referred to, carried on an Interest against the Interest of our Country, and destructive of the Liberties and Properties of the Subject.

Upon the late Application of the Sinking Fund to the extraordinary Services of the Year, he says, 'If one Parliament can thus undo the strongest Engagements of another, how easy a Step would it be from seizing what ought to pay their Principal, to borrowing their Interest, upon the same Plea of publick Utility and publick Exigencies. This was, he adds, exactly the Case of shutting up the Exchequer in the Reign of K. Charles

II. The King's Necessities were pleaded in Excuse of such a Procedure; and tho' many Families were absolutely ruined by it, yet it would admit, and did admit, of the same Extenuations; their Debts were not cancelled, or spung'd out, according to the modern Phrase; no, the Payment of them was only stop't for a Time, to supply publick Exigencies, &c.'

Thus far the Libeller. The Craftsman of last Saturday, who seems his Merry-Andrew, and waggishly repeats what his Master had solemnly delivered, says, 'Nay, should even a Sponge become equally necessary to wipe out the Interest as well as the Principal, either for a Time, or for ever, who will presume to say, that the Parliament cannot do it? Or, that it would be any Violation of publick Faith?' (See p. 265.)

I never read a greater Libel, not only upon the Government, but upon the Legislature, than is contained in these Words of the Author of the Case, and his Zany the Craftsman: But the Doctrine is as absurd as wicked, as ridiculous as odious; for, can any Thing in Nature be more senseless and ridiculous, than to assert, that because the Legislature hath occasionally applied Part of the Sinking Fund to the extraordinary Services of the Year (by which they have neither weaken'd the Security of the Principal, nor lessen'd the Interest of the publick Creditors) therefore they may, with equal Justice, take a Sponge, wipe out all the Debts, and pay neither Principal nor Interest? Or, because the Legislature hath made Provision for the constant Payment of the Interest, till the Principal is discharg'd; and only defers the Payment of the Principal, whenever the publick Good requires it; therefore they may not only cancel the Debt, but seize the Interest too, upon the same Pretence of publick Exigencies; for it seems 'tis but an easy Step from one to t'other; that is, because the Legislature does a just Thing, at which the Kingdom is pleased, and not one publick Creditor but rejoices: Therefore they may do an unjust Thing, at which the Kingdom would be displeased, and every publick Creditor mourn; mourn did I say, loudly complain, remonstrate, and demand too, and that with the highest Reason.

The Truth of the Case lies here: Tho' Parliaments cannot, that is, ought not to do an unjust Action upon any Consideration; nor for the Sake of publick Good, (if that could be a publick Good) do Injustice to private Persons; yet they may promote the publick Good by all Manner of Ways they can think of, consistent with private Property: They may undo what other Parliaments have done, and unappropriate what they have appropriated; still keeping this Point in View, that no Man suffers or is injured by their publick Acts: Which is exactly

ally the Case before us. The late *Applications* of the Sinking Fund, were the most easy and best Way of raising publick Money at that Time; and not the least Injustice done to any Man in the Kingdom. 'Twas only *deferring* the Payment of Debts, which the Creditors are heartily willing should be *defer'd*; and which, 'tis *their Interest* should be *defer'd*: And 'twas preventing the laying of *New Taxes* upon *Land* or *Trade*, which the People count a great Blessing, and which is really so in itself; for the *Old Taxes* they are used to, and don't so sensibly feel, as they would *new ones*: Besides, *new Taxes* would bring upon us a Plague which our *Partrists* have loudly exclaimed against, an *Increase of Officers*.

The Weekly Miscellany of May 31. and June 7. contains *Reflections* on Mr. Foster's Sermon upon Heresy, and censures him as a Teacher of false Doctrine, and a Spreader of Sentiments injurious to Scripture, and the Cause of Christianity: As these Papers are very long, and do not well admit of much *Abridgment*, we must omit them for want of Room; which we may the better do, as we have a State of the Case on both Sides in Mr. Foster's Defence of himself, which here follows; to which if any Reply shou'd be made by the Miscellany, we shall take Notice of it in its proper Place.

Old Whig, June 12. N^o. 14.

S I R,

HAVING the Honour to incur the *Re-sentment* of the *Weekly Miscellanist*, and being lately abused in a very extraordinary Manner, without any Regard had to Religion or good Manners, on Account of my Sermon on *Heresy*; I beg Leave, in your Paper, to do myself Justice.

The *Miscellany* has been from the Beginning, the Common-place of *Ecclesiastical* Scandal; and the Writers of it seem to have thought, that they had a *Licence*, or that it would best answer their main View, the supporting *Hierarchicall* Pride and Power, to *defame* all the Advocates for rational Religion, and the Rights and Liberties of the Christian Church. In order to this, they have raised an Outcry of *Infidelity*, even against those who have wrote in Defence of the Gospel; if they have endeavoured to represent it as a *plain, intelligible, useful* Institution: Tho' I should have thought it better *Policy* in them to have dropp'd this Charge particularly; because nothing is more notorious, than that the *aspiring and corrupt* Part of the *Priesthood* in all Christian Countries, have made more Unbelievers by their Superstitions and Impositions, their extravagant Claims and absurd Doctrines, than all the *Infidel Writers* put together.

But to proceed to a Defence of myself. The first Specimen that offers itself, of the *Morality* of the *Miscellany* Letter-Writer, is so strong and glaring, that it must give the World a thorough Notion of his Character. And that so *bold and heroic* a Champion, who boggles at no Difficulties, may lose nothing of his just Honour, I shall put his Words, and some Passages out of my Sermon, in *opposite Columns*.

Weekly Miscellany of Foster's Sermon on Heresy.
May 31.

A fair and impartial Writer would have taken Notice, that as *Heresy* is sometimes used in an *Indifferent* Sense, so it is likewise represented as a great Sin; that it is placed in the same Class with *Adultery, Idolatry, Murder*, and such-like capital Vices; — Whereas to drop this Passage of Scripture, which sets forth its *Sinfulness*, — carries in it the Air of *Partiality* and *Unfairness*.

This is an Instance of such vile *Abuse* and *Misrepresentation*, as can hardly be parallel'd. To *disguise*, or *curtail*, an Author's Sense, and put *forc'd* Constructions on his Words, are indeed Arts too commonly used by *Partial* and *Designing Controvertists*. But to charge a Man with *Disingenuity*, for not saying what he has most *expressly* asserted, is such a *matchless* Strain of Impudence, that I am astonish'd to find it even in the *Miscellany*. The most favourable Construction that can be put on this Conduct is, that this Writer has not *read* the Sermon; for if he has read it, he must be an *abandon'd* Profligate, a thorough *obsequious* Tool, fit to be employ'd in the basest Offices of *Calumny*; and one that sticks at no Methods to *blacken* an Antagonist, be they ever so repugnant to Justice, Candour and common Honesty. If such an one should turn an *officious Informer* against a Person of eminent Probity and Merit, and lay to his Charge Things unbecoming his distinguish'd Character; this single Instance of *Misrepresentation* is enough to invalidate his Testimony.

But to give another Specimen of this Writer's *Integrity* and Skill in *Reasoning*. I had given this general Description of an *Heretic*, that he is 'One that sets up to be the Head of, or *chooses* to join himself to, a particular religious Sect.' To which is added the following Sentence, which the Letter-Writer has intirely omitted; 'I say, who makes this the Matter of his Choice,'

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'because it is implied in the original Signification of the Word, &c.' From this I thought, and still think, it a *natural* Inference, that 'an *Heretick*, in a bad Sense, is one who *knowingly* espouses [or *chooses* to espouse] a false Doctrine.' And what does the Remarker object to this? Nothing at all; but quite misrepresents it, and argues against a *Fiction* of his own. For tho' he quotes my Words, so far as he thought it for his Purpose, right at first; yet when he comes to sum up the Evidence, he drops the *capital* Word, *chooses*, on which the Justness of the Inference depends, and states the Argument thus: 'A *Heretick*, in a general Sense, is one who joins himself to some religious Sect: Well; what then? Therefore an *Heretick*, in a bad Sense, is one who espouses false Doctrine, *knowing* it to be such. — Mr. *Foster* might as well have infer'd, that an *Heretick*, in a bad Sense, is a *Horse*.' — The Reader will plainly see, that this is only diverting himself with his own *Stupidity*, and affected *Partiality*.

Again, I had said, that 'Errors of the Understanding, *consider'd in themselves*, are not Criminal.' The Meaning of which is so obvious, that it can't be mistaken by any *disinterested* Reader; who will immediately perceive that I speak of the Errors of the Understanding, *consider'd only as such*; and *distinct* from the bad Principles from which they often proceed. And if the Proposition, thus *naturally* explain'd, be not true, Mankind are necessarily determin'd, by their original Make, from the *Weakness* and *Fallibility* of their Reason, and consequently by the *Will* of their Creator, to Vice and Misery. Let us see now what Use is made of this *innocent* Position, to *blacken* and *traduce*. The Letter-Writer asserts, that 'to say that Error is not Criminal, *consider'd in itself*, is to say, that we are not bound to the right Exercise of our Understanding, or to the Use of all the Care and Attention in our Power to judge rightly; it is to say, that we need not be concern'd about our Notions, whether they are right or wrong; nor therefore about the Actions — which follow from them. And he who says this, as Mr. *Foster* does, asserts in Effect, that we may think and act as we please without Sin. He pleads for an unlimited Licence both in thinking and acting; and what can be more pestilent than such Doctrine?'

—— Was there ever such a perverse Misinterpretation of Words! — Such *straining* and *torturing* for invidious Consequences? Has not this Writer himself produced a plain Passage out of this Sermon, in which I allow, that 'Errors of the Judgment may be owing to *Laziness*, *Prejudice*, *partial Examination*, and other bad Causes;' and

is it possible, that in either of these Cases I should think them *innocent*?

It will be endless to follow this *wretched* *Miscellany* Writer thro' all his *false* and *insolent* Charges; but there are two, besides those already mention'd, so very remarkable, that they ought by no Means to be omitted. Because I had said, 'that some violent Advocates for *Orthodoxy* may think to make Atonement for their Vices, by a fierce and outrageous Zeal for *Trifles*;' and had condemn'd accusing our 'Brethren of Heresy for every *trifling* Difference of Sentiment, and placing the Substance of Religion in *trifling* Speculations;' the whole Amount of which is no more, than that some *Speculations* and *Differences* about Religion, which have been magnified by Ignorance and Enthusiasm, and for which *factious Priests* have thundered out their Anathemas, are really *insignificant* and *trifling*: Upon no other Foundation than this, the Letter-Writer roundly asserts, that 'Mr. *Foster* intimates, in two or three Places,

that the various Sentiments of Men, as to Points of Doctrine,' (he must mean *all* Points of Doctrine, or else 'tis an idle and *senseless* Remark) 'are trifling Things;' and that in the Passages above-mention'd, I have in Effect declared, that 'tis 'a *Trifle* whether our Notions are conformable to God's Will, or whether we strive, to the best of our Capacity, to conform them to it; whether or no we consent to the *wholesome* Words of our Lord Jesus Christ, and to the Doctrine which is according to Godliness; whether or no we are sound in the Faith, and hold fast that which is good.' And only for asking this good-natur'd and *harmless* Question, 'Why should we be so *unrighteous*, as to impute Heresy to Men of honest Principles, and exemplary Lives, who are quite the Reverse of the *Hereticks* mentioned in the *New Testament*?' I am represented, as taking it for granted, that *all* Teachers of false Doctrine may be Men of *honest* Principles and *exemplary* Lives, provided they believe what they teach.' This Writer might as well have put a *bold* Face upon it, and have insisted farther, that I took for granted the *Honesty* of the *Miscellanist*, which, I assure him, was always far from my Thoughts. But to shew the World, that he is not ashamed of so *barefac'd* an Imposition, this determin'd Slanderer has put the Word *all* in *Italicks*, that it may be the more taken Notice of; tho' it be neither mention'd nor implied in my Question.

I shall conclude with one Specimen of his *Invention*, his *subtle* Solution of Difficulties, and Genius for interpreting Scripture. When St. Paul speaks of a *Heretick*, as being *self-condemned*; he can, by no Means, approve of the common Explication of the Word which first occurs to every Man's Mind, *viz.* that

a Heretick acts directly against the Dictates of his Conscience; but thinks the most probable Sense of it is this, 'That an Heretick, or open Abettor of false Doctrine, who persists in his Fault after two Admonitions, acts against the general Law of his Mind, by which he condemns others, who behave with the like Obstinacy.' The Meaning of which, if there be any Meaning in it, must be, that the Heretick accounts it a just Rule, that other Hereticks should submit, and acknowledge their Fault, on two Admonitions; and therefore, if he himself is obstinate, and does not hearken to the authoritative Warnings of the Church, he must of course be self-condemn'd. But I hope he does not suppose, that Hereticks are oblig'd to submit to Admonition, till they are convinc'd that they are in an Error; if he does, he supposes nonsensically: For 'tis not possible that any one should condemn himself, unless he believes he is in the Wrong. A Man can't think himself obliged to act, as he imagines Hereticks ought to do, unless he knows he is an Heretick. But this is that very Sense of St. Paul's Words to Titus, which our learned Interpreter has so strenuously opposed, as contumelious to Scripture, and contrary to Reason, and the general Conclusion of sound and well-read Divines. So that he is at last fairly taken in his own Craftiness, and entangled by his own Evasion. But perhaps he did not intend to make Sense of this Criticism; but only to insinuate the high Prerogative and extensive Power of (to use his own Stile) the Successor of Titus; that is the Priest; the very same Person whom he dignifies in another Place with the Title of the Church-Governor; and to intimate to the subjected and dependent People, that they ought to take their Notions of Heresy from him, and implicitly submit to his Admonition and Censures. If this be his Design, I leave him to make the most of it; but am apt to suspect, that he will find a vast Difference, with respect to the Complaisance and Obedience of the Laity, in this Age, from what it was in the Times of Monkish Barbarity and Ignorance, when the Priests were Tyrants, and the People Slaves. I am,

S I R, Your humble Servant,
J. FOSTER.

Grubstreet Journal, June 12. N^o 285.

A Dissertation upon Puffs.

THE Word *puff*, according to some, is derived from the Dutch *pooff*, which signifies the swelling of the Cheeks. But others deduce it from the French *bouffe*, the Mouth and Cheeks, which together we call the Chops: From whence comes *bouffee*, in English a *puff*. The old French Word *buffe*,

from the Italian *buffa*, the Breathing-Hole of an Helmet, signified a Slap on the Chops; and from that our English Word *buffet* is deriv'd. *Bouffer* and *bouffir* signify to blow or swell up; tho' the latter is seldom applied to any Thing but the Cheeks. But to *puff* in English has not only the Signification of those Words, but likewise denotes the Action of fetching Breath thick and short.

A *puff* is a sudden Agitation of the Air, of short Continuance; and is either *natural*, or *artificial*.

Natural puffs are those in which this Agitation proceeds, either solely from natural, inanimate Causes; such is a sudden Gust of Wind, on Land, or Water, which latter is distinguished by the Name of a *Squall*: Or in which this Agitation is produced by some animal Agent expelling Air from within; which Operation is perform'd by the superior Parts, either in *Expiration*, or *Eruetation*; or by the inferior in *Crepitation*.

Artificial puffs are those in which the Agitation is caused by the Operation of some Instrument made by Art; as of a Pair of Bellows, Bag-Pipes, or the like. Under *artificial puffs* are comprehended all those called *puffs* in a figurative Sense, viz. the *puffs* of Pastry-Cooks, Barbers, Gamesters, &c. and those published in the News-Papers, of which I am more particularly to treat. These, for Distinction Sake, I shall call *Grubean puffs*.

A *Grubean puff* then is an Account of some remarkable Particular relating either to Persons or Things, inserted in a News-Paper as an Article of domestic Intelligence, in order to promote the Sale of the Things, or the Interest of the Persons. Under *Things* I think may very justly be comprehended Books, which are the most common Subjects of these *Grubean puffs*; by which they are recommended to the public as having somewhat very extraordinary in them, which has occasioned a very great Demand; and which is published in order to make the Demand still greater. A *Grubean puff* is said to be inserted as an Article of domestic Intelligence; to distinguish it from an *Advertisement*, which has often the Addition of a *puff* by Way of N. B. or otherwise, and therefore may properly be called a *Puff-Advertisement*.

The Propriety of the Term *puff*, as applied to these commendatory Accounts, will appear from the Analogy they bear to all the different Sorts of *puffs* above-mentioned. They resemble those sudden Gusts of Wind by Land, or Water, in being only Words, which were originally nothing but Wind, tho' now committed to Paper; and which, tho' they have nothing solid and substantial in them, yet like a *Squall* of Wind, sometimes overset and sink the Work of

some antecedent Author on the same Subject. As they first pass thro' the Mouth, they are like the natural *expirative puff*; and still more so in their Progress, and End. To *puff*, say some of our learned Lexicographers, is to blow or pant by reason of Shortness of Breath: and these *puffs* are generally a Sign of an Asthmatic, Consumptive Constitution in Books, which are drawing near their End, and ready to expire. They resemble the *eructative puff*, as proceeding originally from the Stomach, and most frequently from an empty one: Especially when they recommend the Works of some of our hungry Members, particularly the Poets, who naturally expel them by their own *Carmenatives*. And as those *Eructations* are commonly accompanied with a Sourness from the Foulness of the Stomach: So these, tho' disguised under fair and sweet Words, give just Suspicion of the Foulness of the Design, easily discoverable by an acute Nose, to which they yield a Smell not unlike that of a stinking Breath perfumed. They bear a great Similitude to the *crepitative puffs*, in that they are frequently exploded from the *Posterior* or Back-side of a News-Paper; and in that they give the Book-Seller some Ease under the Pains occasioned by statulent Compositions, which are very apt to afflict him with the Spleen, or a Hypochondriacal and windy Melancholy. Frequent Explosions give a proper *Vent* to the latent Causes of this Malady; which being thus dispersed more Abroad, often raise such an ill Smell in the Air, that the chief Engineer, whether Author or Book-Seller, is ashamed to own himself principally concerned, and looks as demure as one suspected of having let a F— in Company. These *Grubean puffs* resemble the *puffs* of Bellows and those of Bag-Pipes: The former, by kindling and blowing up the Curiosity of some Persons to purchase the Books; the latter, by the ridiculous Oddness of the Sound of the Periods when read, which are very ungrateful to skilful Ears, and fit only to draw the ignorant together, and to excite the Attention of the Vulgar. They have some Likeness to the *puffs* of *Pastry-Cooks*, because they are designed to be subservient to the stuffing of the Belly. They are like the *puffs* used by Barbers, in that they are *instrumental* in setting off Books to the best Advantage; particularly, in giving those which have been published some Time, and did not sell, the Appearance of new; as old second-Hand Wigs are new-vamp'd and powdered out for Sale. And lastly they resemble the *puffs* employed in *Gaming-Houses*, in that the chief End of them is to decoy and draw in the unwary to part with their Money.

These *Puffs* may be divided logically into *material* and *formal*, *true* and *false*, *affirmative* and *negative*. The *material puff* dif-

fers from the *formal*, in that it is not inserted as a Paragraph of News, with the Introduction *we hear*, or the like; but often makes Part of an *Advertisement*, and sometimes of a *Title Page*. In the two other Divisions the Branches are very unequal; the *false* being much more numerous than the *true*, and the *affirmative* than the *negative*. For tho' the Generality of *puffs* are not literally *false*, they are expressed so equivocally, that they may be taken in a double Sense.

They may be divided mathematically into *direct*, *oblique*, and *circular*. The *direct* is that, in which the Subject Matter of the *puff* is related directly as a Piece of News, of which every Circumstance makes an essential Part of the *Puff*; as this in *Fog's Journal*, April 12. 'We hear, that several Gentlemen from Rome, Paris, and other foreign Universities, have been ordered to send thither an Account of the Disputations of the Oratory.' In the *oblique puff*, a Piece of News is related which seems at first to have no Tendency to a *puff*, and yet concludes with some Circumstance, for the Sake of which alone the whole was inserted. As when it is said, 'That at such a Time, in such a Place, such a Person fell from his Horse, and broke his Leg; which being set by such a Surgeon, he is in a fair Way of Recovery.' The *circular puff* is that which mentions nothing directly to recommend either Things or Persons, and yet is published with no other View. Such is that *material puff* which has appeared so often in the Form of an *Advertisement*, 'Just published, and given Gratis, Marriage Ceremonies with a long &c. given Gratis up one Pair of Stairs, at the Sign of Dr. Chamberlen's famous Anodyne Necklace, &c.'

Weekly Miscellany, June 14. N^o 131.

Discouragements to Learning in the present Age.

S I R,

Reading lately a Pamphlet, entitled, *Reflections on Mohammedism*, I was greatly surpriz'd with this strange Exhortation in the Conclusion of it: *I would exhort, says he, our young Divines to apply themselves, among their other Exercises, to the Study of the Oriental Tongues: For it is certain they are requisite in a finished Divine for many weighty Reasons.* This Advice would bespeak a Man of the last Century rather than the present, or one that never looked beyond his own Chimney, rather than a Gentleman of modern Breeding and Elegancy. For,

1. Money and Power are now the darling Pursuits of the present Generation, the Jewels which make a glittering Figure, and strike every

every Beholder with a deep Veneration and a passionate Desire of them. They alone give a Value both to Persons and Things; they are the Sources of Honour and Respect, and distinguish the Characters, as well as the Orders of Men. On the other Side Obscurity and Poverty, whatever be the Cause of them, are two Evils very dreadful and disreputable at this Time; they are sure to forbid Regard, if not sink a Man into Contempt. No Matter for the highest intellectual or moral Accomplishments, for the brightest Parts, the most extensive Knowledge, and the purest Integrity; if Circumstances are narrow, the Purse low, and the Situation obscure, the poor Man finds a gloomy Shade cast about him, and lies under a Cloud eclipsed and unobserved. Now this being the Case, I cannot but think our Gentleman's Exhortation quite absurd and preposterous at this Time: For 'tis clear to me, that whoever should follow it to any Purpose, would thrive but indifferently upon it, and be ill-rewarded for his Pains. Those Studies are difficult, tedious, and irksome, and joined to many others no less necessary and ornamental in a Divine, would require a most severe and laborious Application for many Years. No Leisure would they allow to form secular Schemes and political Intrigues, to pursue them attentively thro' all their Windings, to watch critical Moments, and to cultivate Interests, to pay Levees and Attendances, and to practise all the winning Arts of Recommendation. How then is our recluse and industrious *Linguist* to rise? Nay, how is he to live above Want and Contempt? Which Way is our young *Orientalist* to procure a Subsistence? Which Way is he to purchase that Number and Variety of Books, that are necessary for his Purpose? My Author will reply perhaps, that Fellowships in Colleges are a comfortable Provision for young Scholars, and give them fair Opportunities for curious Enquiries of this Nature. I am ready enough to grant, that they are very useful Endowments, the distinguishing Glory of our *British* Universities, and the happy Instruments and Nurseries of Learning. But these were originally designed not to be full and sufficient Rewards of Learning, but as commodious Assistances to it; not to terminate the Prospects of Scholars, but to qualify them for higher Advancements. What is 50 or 60 Pounds a Year for Life? Why, many a Fidler gets more in one Month, and a sweet *Italian* perhaps six Times as much in one Night. But not to mention those *Prodigies* of Fortune, every Trade in the Nation, requiring half the Expence of a learned Education, would with Honesty and Industry produce three Times this annual Revenue to most of its Practitioners. What Parent then, d'ye think, who was zealous for the temporal Success of his Son, would

ever breed him a Scholar for such a moderate Pittance at last? Or what Son would ever strain his Abilities, or excel in Literature, for such a Bauble of a Prize, when he could turn his Talents another Way to much better Account? But of all Times 'tis least to be expected in the present, when Money is the *Idol*, and every Thing else gives way to it. Without *that* every other Accomplishment looks mean, and with it a Man shines, and struts, and is revered, tho' his Parts, his Learning, and his Virtue, be never so low and despicable.

2. These Studies, like the deep and abstruse Parts of Science, fill a Man's Head with so many curious Discoveries, and enlarge his Knowledge to that Degree, that they quite wrap him up in an abstract Contemplation, and take off his Thoughts from the little Affairs of Life. They render him inattentive to the Ways of the World, unacquainted with secular Business, unobservant of Political Transactions, and a mere *Ignoramus* in *Journal-History*. They are likewise great Enemies to Gaiety, to Merriment, and Jocularity, to the charming Elegancies of Chit-Chat, and those pretty enlivening Expletives of Discourse, Story-telling, Laughing, Raillery, &c. But above all, what an awkward, heavy and insipid Creature would our *Linguist* appear to the *Ladies*? He, poor Man! would have little Skill in Address, and less Inclination to learn all the various Modes and Forms of it. For 'tis next to impossible for a Man to be quite agreeable in the modern Way, and at the same Time to be a *Pocock*, a *Pearson*, or a *Bocbart*. Such Men cannot think, and act, and discourse like those who spend most of their Time in Company, Diversions, Pleasures, or Business. Their Minds are too much elevated to observe little Things, and their Taste too much refined to relish them: By which Habit of Thought they contract a Stiffness and Reservedness in Behaviour, attended frequently with little Oddities and Singularities unknown and disgusting to the *Beau Monde*. These indeed, in former Times were tolerated and excused with great Candour and Indulgence; they were then overlooked as Spots in the Sun, or Asperities in a Diamond; and no less a Man than Lord *Bacon* wrote a handsome Apology for them. But now they are Crimes of the highest Magnitude, most offensive and unpardonable. Who then would ever torture his Brain with *Eastern* Tongues, and load his Head with vast Treasures of Knowledge, to be poor and low, and ridiculous, when without them, you may flourish so happily, and shine with so bright a Lustre? Indeed, Mr. *Hooker*, the Scheme of our *Reflectionist* is downright chimerical and impracticable, at this Time of Day. 'Tis inconsistent with the present State of Things, with the Tempers, and

and Views of Mankind; and however useful and valuable those Tongues and Studies are in themselves, they must wait for a more convenient Season, before young Divines will venture to engage in them.

ANGLICANUS.

Fog's Journal, June 14. N^o 345.

In Order to shew the Freedom of Speech that was us'd in Parliament, in Q. Elizabeth's Reign, Fog gives us the Remainder of Mr. Wentworth's Speech, the first Part of which see in our last, p. 251.

Mr. Speaker,

I WILL discharge my Duty to God, my Prince and my Country. Certain it is, none is without Fault, no not our noble Queen, sith that her Majesty hath committed great Faults, yea dangerous Faults to herself, and to the Realm. Love void of Dissimulation will not suffer me to hide them to her Majesty's Peril, but to utter them to her Safety. And these they are; it is a dangerous Thing in a Prince to oppose and bend herself, against his or her Nobility and People, yea against a most faithful and loving Nobility and People; and how could any Prince more unkindly treat, abuse, or oppose herself against her Nobility and People, than her Majesty did the last Parliament? Was not one Cause of calling it to oppose traiterous Perils to her Person? Did not her Majesty send unto us two Bills, willing us to make Choice of that we liked best for her Safety, and thereof make a Law, promising her royal Consent thereunto? And did we not first chuse the one, and her Majesty refused it, yielding no Reason, nay rather yielding Reason why she ought to have consented to it; yet did we nevertheless receive the other, and agreed to make a Law of it, did not her Majesty, in the End, refuse all our Travels? And did not we her Majesty's faithful Nobility, and Subjects, plainly decipher ourselves, unto her Majesty, and to our Enemies, and hath not her Majesty left us to their open Revenge? Is this a just Recompence for our faithful Dealings? The Heathens do require good for good, then how much more is to be expected in a Christian Prince! And will not this her Majesty's Handling, think you, Mr. Speaker, make cold Dealing in any of her Subjects towards her again? I fear it will, and hath it not caused many already, think you, to seek a Salve for the Head they have broken? I fear it hath, and many more will do the like, if it be not prevented in Time; and hath it not rejoiced the hollow Hearts of traiterous Subjects? No Doubt it hath, and I pray God to endue her Majesty with such Wisdom for the future, that she may discern faithful Advice, from flattering, sugar'd,

traiterous Speeches, and to send her a yielding Heart unto sound Counsel, that Will may not stand for Reason; then her Majesty will stand when her Enemies are fallen; for no Estate can stand long, where the Prince will not be govern'd by good Advice. And I doubt not but some of her Majesty's Counsel have dealt plainly and faithfully with her; if any have, let it be a sure Token for her Majesty to know them for approved Subjects; and whoever they be, that did persuade her Majesty so unkindly to abuse and oppose herself against her Nobility and People, or praise her for so doing, let it be a sure Token to her to know them for Traitors and Underminers, and to remove them out of her Presence and Favour; for the more cunning they are, the more dangerous are they to her Majesty.

But was this all? No, for God would not vouchsafe that his Spirit should that Session descend upon our Bishops. I have heard of old Parliament Men, that the Banishment of the Pope and Popery, had their Beginning from this House, and not from the Bishops; and I have heard that few Laws for Religion had their Beginning from them; and I do surely think, before God I speak it, that the Bishops were the Cause of that doleful Message, and I will shew you what moveth me so to think. I was amongst others sent, the last Sessions, unto the Archbishop of Canterbury, upon the Articles of Religion, that then pass'd this House; he ask'd me why we did put out of the Book the Articles for the Homilies, the consecrating of Bishops, and such like? Surely, said I, because we were so occupied in other Matters, we had not Time to examine how they agreed with the Word of God. What, said he, surely you will refer yourself to us therein? No, said I, by the Faith I bear to God, we will pass nothing before we understand what it is, for that were to make you Popes; make you Popes, who list, said I, we will make you none. Sure, Mr. Speaker, the Speech seem'd to me to be a Pope-like Speech, and I fear lest our Bishops do attribute this Saying to themselves, *papa non potest errare*; for otherwise they would reform Things amiss, and not spurn against those that do. But I can tell them News, they do but kick against the Prick, for undoubtedly they both have and do err; for God will reveal his Truth, maugre the Hearts of them and all his Enemies, for Truth is great, and will prevail, and it is an Error to say the Truth is only tied to them; for the Scripture saith, *Seek the Kingdom of God and Righteousness thereof, and these Things* (meaning temporal) *shall be given to you*.

These Words were not spoken only to Bishops, but to all; and the Writ that we are call'd up by, is to deal in Matters of Religion, so that our Commission both from God and

and our Prince is to deal in God's Causes; therefore the receiving such Messages in good Part must offend God; and is a Breach of the Liberties of this Hon. Counsel; for is it not the same Thing to say, Sirs, you shall deal in such Matters only, as to say, Sirs, you shall not deal in such Matters, and so as good to have Fools and Flatterers in this House, as Men of Wisdom, and upright Hearts.

Well, he that hath an Office, saith St. Paul, let him wait on his Office. It is a special Part of our Office, Mr. Speaker, to maintain Freedom of Consultation, and Freedom of Speech, in this House; for by this good Laws are made. St. Paul saith again, Hate that which is evil, cleave unto that which is good. Then I do advise you all here present, to hate all Tale-bearers, Messengers, or any other Thing that infringes the Liberty of this great Counsel; yea, hate them as venomous, and Poison unto our Commonwealth; for we are incorporated into this Place to serve God and the Realm of England, not to be Time-servers, Humour-feeders, and Cancers, that pierce the Bone; or as Flatterers, that would beguile the World, but worthy to be condemn'd both of God and Man.

Let us shew ourselves endued with a Wisdom that bringeth forth good Works, and I wish it to break forth, not only in hating the Enemies before named, but in openly reprov- ing them as Enemies to their Prince and Country; therefore I would have none spar'd, whatever he be, for the higher Place he hath, the more Harm he may do; therefore if such will not eschew Offences, the higher I wish him hang'd.

I speak this in Charity, Mr. Speaker, for it is better that one should be hang'd, than this noble Realm be destroy'd. Well, I pray God to forgive all the Enemies of our State, and to forgive us for holding our Peace, when an Injury has been offer'd to this hon. Assembly; I hope from hence-forward we shall shew ourselves neither Dastards, nor Bastards therein, but as rightly begotten Children of the State, we may boldly reprove all Enemies of the Prince, and of the Realm; for these are the Marks we ought only in this Place to shoot at.

I am thus earnest, I take God to witness, out of Duty to my Prince, and Love to the Commonwealth, and also for the Advancement of Justice; for Justice (saith an antient Father) is the Guard of Man's Life, for by it Cities, Kingdoms and Empires be governed, the which taken away, the Society of Man cannot long endure; and King Solomon saith, He that sitteth in the Throne of Judgment, and looketh well about him, chaseth away all Evil; in which State I heartily pray that

our noble Queen may hereafter be vigilant and watchful, for surely great Faults were committed in the last Parliament, at which some faithful Hearts received much Displeasure.

Now there was another great Fault committed by some of this House, which I should much desire they would leave off. I have seen some Men sit in an evil Matter, against which they had most vehemently spoke. I mused at it, and ask'd what it meant, for I do think it a shameful Thing for a Man to serve his Prince and Country with his Tongue only, and not with his Heart, and his Body. I was answer'd, that it was a new Policy with some Men in this House, to mark well how some of the better Sort of the same behaved themselves, and either to fit or rise as they did. This shameful Policy I should wish to see banish'd this House, and would have grafted instead thereof either to fit or rise, as the Weight of the Matter giveth Cause: God disliketh these two fac'd Gentlemen, and here be many Eyes that will to their great Shame behold their double Dealing that use it.

Thus I have holden you long with my rude Speech, the which since it tendeth wholly to the Safety of our hon. Sovereign, the Defence of this noble Isle of England, and the maintaining the Liberties of this great and hon. Counsel, my humble and hearty Suit unto you all is, to accept my Good-Will, and that this I have spoken out of great Zeal unto my Prince and Country, may not be buried in the Pit of Oblivion, and so no good come thereof.

Craftsman, June 14. N^o 467.

The antient Constitution of Parliaments in England farther considered. (See p. 288.)

THERE is nothing more ridiculous in this Dispute than an Argument, which hath been often repeated; viz. that our antient Parliaments consisted only of the King, the Barons and the Church; from whence it is inferr'd that the People had nothing to do in those Assemblies, either personally, or by Representation. This Fallacy is grounded upon an ignorant Supposition, that the Barons of those Times were the same Sort of Persons as are now called the Nobility, Lords of Parliament, or Peers of the Realm; whereas all Persons, who held their Estates in Capite from the Crown, were antiently styled Barons, tho' they were only Commoners, according to the present Acceptation of the Word.

Mr. Selden tells us * that the Title of Baron hath been often given to such as were great Tenants to the greater Sort of Subjects;

* Titles of Honour, 3d Edit. p. 570, &c.

‘ as to those of the Abp. of Canterbury, and
 ‘ of some great Earls of the antienter Times,
 ‘ especially of those of *Chester*. The Word
 ‘ *Baro* hath also been so much communica-
 ‘ ted, that not only all *Lords of Manors* have
 ‘ been, from antient Time, and are at this
 ‘ Day sometimes call’d *Barons*, (as in the
 ‘ Style of their Court *Barons*, which is *Curia*
 ‘ *Baronis*, &c.) but also the Judges of the
 ‘ *Exchequer* have it from antient Time fix’d
 ‘ upon them; and the Burgeses of some o-
 ‘ ther good Towns, as well as those of the
 ‘ *Cinque Ports*, particularly of *London*, have
 ‘ also been antiently styled by it.’

The same learned Author divides the Time, between the Beginning of *William I.* and this Day, into three Parts; that, which falls between his coming and the latter Time of *K. John*; that, which includes the latter Time of *K. John* and the rest that follows until the Middle of *Richard II.* and that, which from thence is extended to this Day.

Now he tells us that, during the first Period, all honourary *Barons* were so only by *Tenure*; that is, by holding Lands in *Capite of the King*; yet even those, who held under such chief *Tenants*, by Sub-infeudation, were sometimes styled *Barons*, tho’ more commonly *Vassals*. But a *Baron* and one, *qui de Rege tenet in Capite*, were synonymous Terms. *Barones* and *Milites* were likewise used indifferently for each other, in the Rolls of those Times, as *Milites* and *Chevaliers* or *Knights*, are at present.

But our Author observes that, under the second Period, ‘ an Alteration of great Moment fell among the *Barons* and *Baronies*; ‘ for whereas, in the Time of the first Part, ‘ every *Tenant in Chief* was indifferently an ‘ honourary, or Parliamentary *Baron*, about ‘ the End of *K. John*, some only, that were ‘ most eminent of those *Tenants* (sometimes ‘ styled *Barones Regni majores*) were sum- ‘ moned, by several *Writs* directed to them; ‘ and the rest, that held in *Chief*, were sum- ‘ moned also, not by several *Writs*, but by ‘ one general *Summons* given by the *Sheriff*, ‘ in their several Counties. What special ‘ Kind of *Place* and *Voice*, different from the ‘ other, they had, that were thus summon’d ‘ by the *Sheriff*, I find not; but that thus ‘ the greater *Barons* and the rest of the *Te- nants in Chief* were then distinguished, ex- ‘ pressly appears by a Passage in the grand ‘ *Charter* of *K. John*, made in the last Year ‘ of his Reign; where it is said; *Faciemus ‘ summoneri Archiepiscopos, Episcopos, Abba- tes, Comites, & majores Barones sigillatim ‘ per Literas nostras. Et præterea faciemus ‘ summoneri in generali per Vice-Comites & ‘ Ballivos nostros omnes alios, qui in Capite ‘ tenent de nobis, ad certum Diem, &c.*’

The Custom of calling up *Lords* to *Parlia- ment*, by *Writ*, is undoubtedly derived from this Distinction of the greater *Barons*, when- ever it took Place, and continued to be the only Method till the Middle of *Richard III.*’s Reign, when the Practice of creating *Barons* by *Letters Patent* came first into Use. But as the Dispute, concerning the antient, constitu- tional Right of the *People* to a Share in the *Legislature*, is chiefly confin’d to the first Pe- riod, I shall now return to that.

The Word *Baron* being thus explain’d, it follows that the *People* were not excluded from the *Parliaments* of those Times; I mean the *People of Property*, as the *Barons* then were; for, even at present, all those without *Pro- perty* have no Share in the *Legislature*, either personally, or by *Representation*. But there is one or two Instances of *Parliaments*, with- in the Time before-mentioned, which I must not omit, because the *People* are expressly said to have been summon’d to them.

At the Coronation of *Henry I.* *Clerus Angliæ, & Populus universus* (says *Matthew Paris*) were summon’d to *Westminster*, where divers Laws were both made and declar’d.

In the 10th of *Henry II.* or 1163, that great Parliament at *Clarendon* was held, *Præ- sidente* (saith *Matthew Paris*) *Johanne de Ox- onia, de Mandato ipsius Regis, præsentibus et- iam Archiepiscopis, Episcopis, Abbatibus, Pri- oribus, Comitibus, & Proceribus Regni*. But *Roger of Howenden* says expressly, that *Clerus & Populus Regni* were then assembled; and so mentions it as a full Parliament, or gene- ral *Consilium*, as *Fitz Stephens* and some o- thers call it.

It must be acknowledg’d that the precise Manner of summoning the *People* to those *Assemblies*, or what Place they held in them, does not appear. But the *Charter* of *K. John* clears it up, and ascertains the Right of the *Commons*, in so distinct a Manner, that I think no reasonable Man can deny it; for tho’ it may be disputed whether there actually was any regular Parliament, according to the *Charter*, either in that Reign, or the next, which were both very arbitrary and full of *Convul- sions*; yet it is generally acknowledg’d that, in the Reign of *Edward I.* two *Knights* were return’d for each County, as they are at this Day; and a * late *Writer* observes that, in this Reign, the *Knights of Shires*, in Con- junction with the *Lords*, granted *Subsidies*; the *Representatives of Cities and Boroughs* granting separately by themselves. The same *Writer* tells us farther, that one of the *Writs* of this King begins thus; *that in every Af- fair, which related to the whole Kingdom, the Consent of the whole Kingdom ought to be re- quir’d*. *Mr. Rapin* likewise observes upon the same Reign, † ‘ that we have an uninter-

* An Enquiry into the Manner of creating Peers, p. 8.

† See the Conclusion of it.
 rupted

rupted Series of all the Parliaments held in England since the 22d Year of it. The Constitution of these Assemblies, such as it is at this Day, was so well settled in this Reign, that there was an additional Law made to the great Charter, by which it was enacted that no Tax should be levy'd upon the People, without the Consent of the Commons.

The Coronation Oath of Edward II. will illustrate this Point still farther. I shall quote only the first and last Clauses of it, viz.

Bp. of Winchester. Sir, will you keep, and confirm by your Oath, to the People of England, the Laws established by the pious Kings, your Predecessors; and particularly the Laws, Customs, Liberties, granted to the Clergy and People, by the glorious St. Edward your Predecessor?

King. I will, and promise it.

Bp. Sir, will you promise to keep, and cause to be kept, the Laws and Statutes, that the Community of your Kingdom shall judge fit to enact; and will you defend and protect them, to the utmost of your Power?

King. I do promise it.

As this is the first perfect Copy of a Coronation-Oath to be met with in the English History, (says Mr. Rapin) it will not be besides the Purpose to take Notice of the Advantage, which the People had gain'd upon the royal Prerogatives, since the Establishment of Magna Charta. It appears by this Oath that, far from supposing the great Charter to be the original Title of the Privileges granted by K. John to the People of England, it was consider'd only as a Confirmation of their antient Liberties. Upon this Supposition it was, that Edw. II. was made to swear that he would observe the Laws of St. Edward, which were no others than those of the Anglo-Saxons; lest, by causing him to swear to keep the great Charter, there might be room to imagine that the Privileges of the People were founded on the Concessions of the Kings.

Every Body knows how ill K. Edward observ'd this Oath, and that he was at length depos'd, in a formal Manner, by the Parliament, in which the Commons bore a remarkable Part.

In the next glorious Reign, of Edw. III. the Commons made a still more considerable Figure. For,

In the 9th of this King, a Motion being made in Parliament for a Subsidy to be granted, of a new Kind, the Commons answer'd, They would have Conference with those of their several Counties and Places, who had put them in Trust, before they treated of any such Matter.

In the 13th of the same Reign, the King

declar'd to the Parliament, that he, with others about him, stood bound for furnishing him and his Allies in 30,000 l. and wanted Aid of his Commons to pay the same; but the Commons answer'd, That they knew and tender'd the King's Estate, and were ready to aid him; only in this new Device they durst not agree, without farther Conference with their Counties; and so, praying Respite until another Time, they promise to travel to their Counties, to consult them in this grand Affair.

In the same Year, the Lords granted Tythe of Corn growing on their Lands; the Commons granting nothing.

The Commons are likewise particularly mention'd in the Patent for creating the black Prince, his Son, Prince of Wales; which after the Preamble, goes on thus. * De Concilio itaque & Consensu Prælatorum, Comitum, Baronum, & Communitatum Regni nostri Angliæ, in generali Parlamento nostro apud Westmonasterium die Lunæ in quindenâ Paschæ proxime præteritâ convocato, ipsum Edwardum Principem Walliæ fecimus & creavimus, &c.

Nay, to shew the Power and Credit of Parliaments, under this King, they obliged him, at the latter End of his Reign, to turn off some of his † greatest Ministers, and even a favourite Mistress, who were grown obnoxious to the People.

Edward, the great Prince of Wales, dying before his Father, Richard II. his Son, succeeded to the Throne; and as he is mention'd in History to be the first King, who set the vile Practice of packing Parliaments on foot, so it deserves Notice that he at last sell a Sacrifice to them, like his great Grandfather Edw. II.

I need not trace this Affair any farther down; for it will not be deny'd by any Writer, worth answering, that the Commons of England have had a great Weight in all Parliaments since the Period, to which I have brought them; tho' their Rights have been often invaded by Prerogative and arbitrary Power.

I think it appears from the preceding Authorities that Liberty is our antient Inheritance, delivered down to us thro' a long Succession of Ages, and not the mere Product of the Revolution, or the Restoration, as some late Writers have most ridiculously argued. At the same Time, I must observe that these Enquiries into our antient Constitution, and comparing it with the present, are far from being design'd to reflect on the Revolution; which I am ready to acknowledge hath restrain'd our Kings, in some Respects, from oppressing their People; but the Question in Dispute is, whether a new Sort of Power,

* See'd. Titles of Honour, p. 494.

† Rapin, 8vo Edit. vol. 4. p. 335.

unknown to former Times, is not lately sprung up, and whether we are not in Danger of running back to the same *Egyptian Bondage*, tho' by different Paths.

Prompter, June 17. N^o 63.

Love join'd with Humanity the most valuable A and lasting.

HUMANITY, in its first and general Acceptation, is call'd by holy Writers, *Good-will towards Men*; by Heathens, *Philanthropy*, or *Love of our Fellow Creatures*. It sometimes takes the Name of *Good-nature*, and delights in *Actions* that have an obliging Tendency in them: When strongly impress'd on the *Mind*, it is not satisfied with *good-natured Actions* alone, but feels the *Misery* of others with *inward Pain*. It is then deservedly named *Sensibility*, and is considerably increased in its intrinsic Worth; so far however it is but general, and exerts itself equally in the Concerns of all Mankind, that is, it is indifferently moved, by moving Circumstances.

Every Thing strikes stronger where there is a natural Disposition to receive particular Impression: Thus the *Gay* taste *gay* Scenes with more Relish, than the *Saturnine*, who from the same Principle are more touched at contrary Representations. There is a *Savageness* remarkable in the Natures of those who delight in *Bear-garden* Spectacles, and a *Tenderness* in those who deal in Acts of Humanity.

A Mind then, which has this *natural Sensibility*, is more disposed to feel those tender Sensations of Love, than one on whom this Passion works by *common Springs*. Beauty and Merit may touch a Mind, not remarkable for any great Share of *Humanity*, and create a warm Passion in it; but none can dispute, but that where a Mind is stamp'd with this peculiar Character of *Humanity*, the Effects of that Passion will be *softer*, as well as *warmer* and more *lasting*. Its Influence will sink deeper, where there is something within, *natural* or *analogous* to it; as in the vegetable World peculiar Soils best agree with peculiar Herbs, Roots, &c. Not to ascribe any mystick Power to *Sympathy*, it stands to Reason, that *natural Tenderness of Disposition* is the proper Soil for the *tendrest of Passions* to grow in. It is an Observation almost too common to be made use of, that *Pity fore-runs Love*; and what is *Pity*, but *natural Humanity, exerted and unfolded*.

Those then that will find a real Difference, between the *Tendresse of extreme Humanity*, and that of *Love*, are not well enough acquainted with the true Nature of that Passion. *Extreme Humanity* seems to me the *biggest* and most *refined* Degree of Love, least subject to change, most penetrated with every Thing

that may either regard the Happiness, or Fortune of the Person beloved, and never to be removed, but by a Cessation of that Merit, which, once thought worthy to be loved and cherished, ever will be while it continues to deserve it.

It is no new Thing in the amorous World, to see the strongest Passion at last cease, nay turn to absolute *Indifference*, and sometimes to *Hate*; what then becomes of the unfortunate Person, where a Mind is not marked with this *indelible Character of Humanity*? The *inhumane*, tho' once *tender Lover*, having out-lived his Passion, remains in absolute *Indifference*: What becomes of the Object of his former Love? He never enquires within himself, whether her Happiness, dependent perhaps on the Continuance of his Passion, is not destroy'd by his withdrawing his Heart from her; he does not even ask himself if she suffers, if he sees Grief painted in her Face, or express'd in her Words, he is no more moved by it, than he would by her Smiles. The Lover, on the contrary, whose Heart has the strong Bias of *Humanity*, and who regulates every Action of his Life by that Principle, looks forward on the Situation to which any Unkindness from him, might reduce the fair Sufferer, and can never resolve to give Pain *undeserved*: Tho' he may have *out-lived* the particular Attachment, he never can *out-live* the *Sentiments of Humanity*, which should never end but with Life itself.

It will result from hence, that Woman will always be securer in the Love of one who feels the *Tendresse of extreme Humanity*, than in one who disclaims all *Sentiments of Humanity*, as *constituent of Love*, or *essential* to it. When such an one withdraws his Love, he withdraws it *radically*: When he perceives Inclination going, he never struggles to retain it, but if a new Passion moves, or if he is only *sated* with the old, he thinks that a sufficient Reason; for *where Humanity is not, there can be no Tie*.

Grubstreet Journal, June 19. N^o 286.

Some odd Thoughts concerning Matrimony.

F 1. A Man who enters into the State of Matrimony, is like one, who, having only 10*l.* throws it into the State Lottery. This Comparison is very favourable: Because 1. The married Adventurer risks not only his Fortune, but his Health, Ease, Liberty, Fame, and all that is dear to him. 2. Can expect no Restoration of his Quiet, &c. whereas the Adventurer in the Lottery is sure to receive Part of his Stock again. As for the Proportion here taken for granted, that there is but one good Woman in ten, *Simonde* is my Voucher: But I can appeal to common Experience, which I believe shews the Pro-

Proportion is just, or rather on the charitable Side. I believe the same of Men: And the same Observation serves for both Sexes (*mutatis mutandis.*)

2. What a melancholy Reflection will this Observation of one in ten be, when we further consider, that a Wife is not taken for an Hour, a Day, or a Year, but for Life; and that all Marriages are either happy or unhappy?

3. Experience shews, that of those who are generally thought to be happy in Wedlock, seven in ten are not really so: Nay, the Happiest are seldom so happy, as when they were single.

4. A Man who is happy when single, parts with a Certainty for the greatest Uncertainty, B when he marries.

5. Men are generally induced to take Wives, either by Covetousness, or Lust. The first is the meanest, the last the most brutal Passion a rational Creature is capable of.

6. A Man acts very inconsistently when he marries to satisfy either of these Desires. The first he may be sure will never be satisfied, but will increase after Matrimony; the other may perhaps be more easily restrained, and will certainly wear off in Time, without Marriage.

7. People generally say, they marry for the Sake of Conversation; whereas they are sure to find it much more agreeable each in their own Sex.

8. Matrimony is said to be the Law of Nature, confirmed by the Law of God. I agree it is, and therefore is legal: But is Marriage enjoined under the christian Dispensation? If not, we are at Liberty to decline it.

9. A single Man lives for his own Sake; a married Person seems to drag on Life for the Sake of the Community. I honour married Men, admire the Happy, and do not despise the Unhappy, as they are all good Members of the Republic.

10. If any one has a Desire for Matrimony, he is not to be blamed; because, as before observed, it is founded on the Law of Nature, &c. yet Circumspection is necessary before he enters into that State; unless, like the Eastern People, he be fonder of Slavery, than of Liberty.

11. It is a general Observation, that the Fondness of married People dwindles by Degrees into Neglect, and often descends lower. I believe the Reason is; People discover only by Degrees, who they are joined to. I remember a Person who used to say, *A Man often courts an Angel, and weds a Devil.*

12. The Prospect we have of Matrimony, G is much like a View from the Top of one Hill to another: Our Eyes are apt to pass over the Vale between unobserved.

13. The best Man or Woman makes a tolerable Consort; the indifferent, a bad one:

What then must the bad ones of either Sex make? 'Tis too true a Saying, that a good Man or Woman is hard to be met with: But we much seldomer find a good Husband or Wife.

14. Matrimony is the Bane of Friendship: Each Party is jealous of the others Friends; and they are the first Pleasures that must be sacrificed to Curtain-peace.

15. After Marriage, a Man degenerates from himself; if he continue Conversation, he grows a Sot; if not, he becomes morose, worldly, &c. This is not indeed always true; for some People grow more polite after Marriage, than before: There is no general Rule without Exceptions.

16. A married Man doubles his Care, and yet is but half himself.

17. Married People say, we have Partners to bear half our Cares: But they do not consider, that they are at the same Time to bear half their Spouses Troubles: Nay, each generally bears the whole Troubles of both; I am sure, if they are good for any Thing, they do. Nor do these Advocates for Matrimony consider, that Marriage propagates Cares, as well as Children.

18. A happy married Life, generally speaking, is an easy Captivity. Thus 'tis look'd upon as a Happiness to have light Irons in Newgate.

19. Marriage is in some Respect like Death: 'Tis unknown to us 'till we have tried it, and then it is too late to repent.

20. If a Man is agreeable to himself, and to his Wife; and his Wife be of the same Temper; and each strive always to make the other happy; then is Marriage a Blessing, and then only.

Old Whig, June 19. N^o 15.

E Conclusion of Mr. Foster's Remarks on the Miscellany. (See p. 293.)

TIS generally allow'd to be a good Rule, in interpreting Scripture and all Writings whatever, to take Words and Phrases in their most proper and usual Signification; unless when the Expressions are figurative, or the common and obvious Sense is inconsistent with the Author's known Character, and with the Nature and Design of the Argument he is pursuing. When therefore 'tis said, that a Heretic is Self-condemned, I understood the Proposition in its most natural Meaning, and explain'd it thus; that he is one, who maintains and propagates a false Doctrine, against his inward Light and Conventions; either from a Principle of Vanity, and to make himself considerable as the Leader of a Sect; or to serve the Purposes of his Ambition, Covetousness, and Sensuality. And the Miscellany Letter-Writer has been so unfortunate, as

to offer a *parallel* Text, in order to destroy this Interpretation, which is the strongest Confirmation of it; 'For 'tis absolutely impossible that he who judgeth another, and doth the same Thing for which he judgeth him,' should be any Thing less than a *deliberate, cool, presumptuous* Offender, who knows himself to be in the wrong. — This may serve to shew the World, what a *modest and forward* Adversary I have to deal with.

Indeed I can easily see, why the Account I have given of Heresy, should alarm *assuming and turbulent* Priests: Their *Graft is in Danger*, and the Foundations of their tyrannical Dominion over the Christian World are *shaken* by it. But surely there can be no Reason, why we should sacrifice *Truth*, to flatter their *Pride*, and *exorbitant Thirst* after Power. If the *Miscellanist*, like others of the same Complexion, and *narrow* Principles, expresses his Resentment against this Notion of Heresy, with ever so much *Solemnity and Virulence*; the impartial World will think, that he has no Right to *exclaim*, till he has proved it to be *irrational*, and *unscriptural*, and substituted a *better* in the Room of it. And yet this is the Point, tho' an *essential* one, in which he is most notoriously deficient.

The true State of the Case is this. St. Paul wrote an Epistle to *Titus*; and among many other excellent Rules for his Conduct, gave him this, relating to Hereticks: *A Man that is an Heretick, after the first and second Admonition, reject; knowing, that he that is such is subverted, and sinneth, being condemned of himself.* Now as this Epistle was directed to *Titus* only, it will be a sufficient Defence of the *Writer's* Character, if he was capable of following the Advice contain'd in it. Let us suppose then, that a Heretick is one that *knowingly* espouses false Doctrine; a Man who had the Gift of *discerning Spirits*, which it cannot be supposed that so eminent a Person as *Titus* was destitute of, since it was very common in the Churches of *that Age*; might certainly *know* and *distinguish* Hereticks, and consequently comply with *every Part* of the *Apostolical* Direction. And if none but those, who are endued with this *preternatural Discernment*, are fit to decide in Cases of Heresy; this is no Reflection on St. Paul, who has never asserted the contrary; but it should correct and restrain the *Insolence* of others, in pretending to a Power which they are not entitled to.

The Letter-Writer, however, is very jealous of the sacred *Rights and Prerogatives* of 'the Successors of *Titus*, and of the Church Governor;' and thinks that he must be equally concern'd to execute this *Apostolical* Order, as *Titus* himself was. But St. Paul says not a Syllable about this same *Church Governor*, and *these Successors* of *Titus*; who, in this Place, are a mere *Dream* of the *sanatical Miscellanist*. If the Epistle had been inscrib'd to *Titus*, and

all the Christian Priests, who should claim from him, or the *Apostles*, in succeeding Ages; there would then have been some *plausible* Shew of Reason, for paraphrasing the Rule relating to Hereticks in the *Miscellany* Style:

A 'Be sure to *admonish* a Man, who *knowingly* teaches false Doctrine, i. e. whom you are not able to find out; and if this Man, of whom you cannot take Cognizance, persists, then be sure to reject him.' But the Words of St. Paul, when confin'd to *Titus*, to whom alone they were address'd, or extended only to every one of his Successors, who is endued with the same extraordinary Accomplishments, afford this plain and easy Sense. 'A Man, who *knowingly* espouses false Doctrines, [whom thou art capable of distinguishing from others, by Means of thy supernatural Discernment] after the first and second Admonition [for an Error that is *wilful*, and which he has it entirely in his own Power to reform] reject.'

As it appears, not only in this Instance, but in several others, that an *arrogant* Conceit of an *imaginary Succession* from *Titus*, and the *Apostles*, turns the Brains of *giddy Ecclesiasticks*, and swells them with *Pride and Presumption*; a thinking Man will naturally ask himself, what Foundation there is for their *assuming* these *boasted* Characters, on which they have erected a *pretended* Spiritual Power, oppressive to Conscience, and dangerous to civil Government. The Gospel is the Charter from which they ought to claim: But has that ever mention'd the *Successors* of *Titus*, *Peter*, or *Paul*? Has it taught the *Ministers* of the Christian Church to *distinguish* themselves by such Characters? But allowing that the Priesthood are the *Successors* of *Titus* and *Peter*: To what do they succeed? It will, without Doubt, be answer'd; to the *Instruction and Government* of the Church. And have they all the *Qualifications* for these Offices? Have they equal *Authority* to instruct, and the same *Prerogatives* of Government, that, 'tis suppos'd, *Titus* and the *Apostles* had? If not, the latter might be *qualify'd* and *commission'd* to do many Things, even with Respect to Church Order and Discipline, in which it would be ridiculous for our Modern Clergy to attempt to imitate them; and if every *pert and forward* Priest should take upon him to *decide peremptorily* in Points of Heresy, merely because *Titus* was directed to do it, who had a *miraculous* Illumination, and extraordinary Assistances, he must be a just Object of *Pity and Contempt*.

The Letter-Writer has, by one *imprudent* Concession, involv'd himself in the very same Difficulties, that he urges against St. Paul's Account of Heresy; so that till he has found out some more *plausible Hypothesis*, he is only making himself ridiculous, and trifling with the Understandings of his Readers.

It seems, even in his Opinion, that 'the Imputation of Sin to an Heretick, is an Argument that he errs wilfully, or that his Mistake is voluntary; because there can be no formal Sin, without some Obliquity of the Will.' Now I desire only to be inform'd, how the Church Governor can know, when a Mistake is voluntary, and when involuntary? And whether he, who is so well acquainted with the Hearts of Men, as to be able to determine that they err wilfully, may not determine with equal Certainty and Ease, that they err knowingly? I leave the Miscellanist to get out of this Labyrinth as well as he can; but am apprehensive he will find himself grievously embarrassed.

Should it be said, that a Person is known to be a Heretic, or one wilfully erroneous, 'by his openly espousing false Doctrine;' I must then ask, who is to be the Judge of what is false Doctrine? If this Province be also assign'd to the Church Governor, as it must be on the Miscellany Scheme, because he is appointed both to admonish, and reject;—Behold at length the whole Mystery unravel'd: And let Englishmen and Protestants take Notice, with what Views such Notions of Heresy are industriously propagated, viz. to establish an enormous and enslaving Power in the Hierarchy, and subject the Consciences and Faith of Christians to Priestly Inquisition, and Censure.—The Church Governor alone must determine what is false Doctrine; he knows a Man to be a Heretick, by openly espousing what he calls false Doctrine; he is the proper Officer to admonish, and reject for Heresy. And what can the most imperious and designing Ecclesiasticks desire beyond this? Unless they would engross the whole Civil Power likewise, and make the Dotage of the World resemble the State of it in its Infancy, when the same Persons were both Kings and Priests.

Nothing more is necessary to be added, but that the Notion of Heresy, which the Miscellany Writer inculcates, as if it consisted in an open Espousal of false Doctrine, is absurd, Self-contradictory, and Mischievous. 'Tis absurd and Self-contradictory: Because if there are any Cases, in which a Man may err involuntarily; in which he may, from invincible Ignorance, think it his Duty to propagate his Mistake; such an open Espousal of false Doctrine can't be Heresy, which, by this Writer's own Confession, includes wilful Error; it can't be Heresy, unless Virtue and Honesty itself may be rank'd with Adultery, Murder, and other capital Vices, 'to which an Exclusion from Heaven is threaten'd.' Such a Scheme, therefore, is wild and impious, dishonourable to God, and subversive of Morality. It is likewise of pernicious Consequence, and tends to fill the Church with eternal Discord and Confusion: For if Heresy be an open

Espousal of false Doctrine; and if both Church-Governors, and private Christians, in every Nation, must think those Opinions to be false, which are contrary to their own; and those false Opinions to be heretical, which are publicly profess'd and vindicated; there can no longer be any Remains of Peace and Harmony in the Church, but the Members of it will be always reviling and excommunicating each other: And by this Extravagance, and mad Zeal, Religion will be disgrac'd, the Laity oppress'd, and factious Priests be the only Gainers.

J. FOSTER.

Free Briton, June 19. N^o 293.

B Observations on the Clamours concerning Publick Corruption.

THE Constitution of this Kingdom hath, by all the Writers upon Government, been extolled as the wisest, and by all the Nations round us envied, as the happiest, that ever any People enjoyed. It is our singular Misfortune, that, in this Situation, we are far from being pleased or contented; and, whilst every other People wish for no greater than the Blessings we possess, we only can find Objections to our own Frame of Government.

This unreasonable Discontent is so far peculiar to us, that we seem the only dissatisfied Nation in Europe; that, whilst others hug themselves even in Chains; that, whilst France adores the Power of her Grand Monarque, and Spain her most merciless Inquisition; we, by a surprizing Reverse of Humour, are Enemies to our own Happiness, dissatisfied to the most free Government, and discontented under the most indulgent Authority.

To this the Censure upon our variable Climate, and variable Tempers, so frequent in the Mouths of Foreigners, may be ascribed, tho' the true Reason is of another Kind. It is not the natural Disposition of Englishmen to be uneasy under Authority. They have been as remarkable as any Nation for Patience under the worst Governors, and they never were exceeded by any, in the Vigour with which they have supported their Government under the greatest Exigencies. But the Cause of all their Inquietudes hath been, that they are seldom left to themselves, and rarely judge for themselves; that selfish and vicious Parties deceive and enslave them, and lead them against their dearest Liberties, by falsely professing Zeal for their Rights and Interests.

In this Country, when any Man is of such Consequence as to affect the People with his Ill-Humours, it happens, that whenever he is dissatisfied with his private Affairs, they are of Course to be discontented with the publick Management; and if he is not great as his Ambition would make him, they are to murmur in the Midst of their Happiness, and

and to think themselves abused, because he hath been disappointed.

This Extravagance is often carried so far, that if any one hath an *aged Parent*, or a *superannuated Aunt*, whose Years and Infirmities make her as peevish as covetous, the Young must affect the Ill-Humours of their Elders, and become dissatisfied with the Government, that they may increase their Reputation with the Rabble, and the Legacies in the *last Will of their discontented Grandmothers*.

From this Source, or from Provocations of the same Importance, proceed the *grand Schemes for the Reformation of Manners*. When any one hath spent his Breath in Abuse, and finds no other Effect than that one Side condemn his Malice, and the other pity his Ignorance, whilst none are so weak as to purchase his Friendship, or to bribe him into Terms of Reconciliation; he takes Alarm from this Disappointment, and trembles for the Danger of the Constitution; he pleads for Restraints on those Places or Pensions which none would admit him to share; he is zealous for excluding all Men from Trust or Profit, since he finds himself excluded from both; he endeavours to divest *supreme Authority* of every Power which enables it to give Protection, or to strike Terror, and of every Influence which makes it loved, feared, and obeyed: And all this upon no other Principle, than, that an Authority which he is not suffered to exercise, ought not to be exercised at all.

It is unfortunately true, that no Constitution ever was, or can be, absolutely perfect; no Administration pure from all Corruptions; no People free from all Inconveniencies; since the wisest Institutions cannot exclude all Evils, nor the most upright Magistrate cure all Enormities. The Heads of a Government cannot altogether answer for those whom they employ, nor even know all who offend, nor, perhaps, cope with some who notoriously offend. And therefore, to transfer all the Sins of a Government to the Persons of the chief Governors, or to fix upon the *few* at any Time in the Administration, the Iniquities of the *many* who have on any Occasion acted under them, must be most absurd, and incompatible with the necessary Government, and the Nature of Mankind.

It would be happy for Men, did they well consider, that a Constitution is sooner changed than mended, and that the Reformation of the People is the most difficult Part in the Science of Government. It is far from being meant that the Disinterested, the Upright, and the Discerning, should not employ their Thoughts, and propose their Opinions to this End: But, that those who never had the Reputation of Justice, and barely with a Party have had the Character of Ability; who are

known to be selfish, interested, ambitious in the highest Degree; that such should trouble a Nation with their crude Projects, filled with all their mean Views, and mischievous Intentions! This is an Enormity worthy of all Indignation, and to discourage this, is the Interest of Mankind.

A

Fog's Journal, June 21. N^o 346.

Of the Freedom of Parliaments: Extracted from the Supplement to the previous Question in Politicks. (See p. 127.)

CORRUPT, in the political Sense of the Word, is opposed to that *natural Influence* which every Man's *Sentiments, Passions, Prejudices, Attachments, or Intimacies* unavoidably beget in his Mind. If therefore *Places of Power, Profit, or Honour*, will create a *Byass* in the Minds of those who possess them, contrary to, or beyond that *natural Influence* which every Man is under who does not possess them, this is a *corrupt Influence*; and is what all Men understand by the Words, when they apply them to *corrupt Parliaments*.

To suppose that these *Advantages* will have no additional *Influence* upon the Conduct of those to whom they are distributed, is highly absurd; it is a Supposition that destroys the End of *creating, giving, and receiving* them. Let it therefore be granted, for no unjust Use will be made of the Concession, that these Favours do really create a *new Influence*; the Question then will not be, whether it is a *corrupt* one, but whether, supposing it to be so, in the strict Sense of Words, it is not a *proper, a necessary Influence*? And whether it cements the three Parts of the Legislature so together, as to *secure or endanger* the Constitution.

E As the *Absence* of all Influence in Parliament, arising from *Power, Profit, or Honour*, is *incompatible* with the *Business* of the Government, so the *Increase or Diffusion* of this Influence, beyond the original *Design*, and the real Use of it, is absolutely incompatible with the Security of the Constitution, and consequently *dangerous to Liberty*. Upon the *Degree* therefore in which this Influence prevails in the House of Commons, depends the *Rectitude or Obliquity* of it, the *Security* or the *Ruin* of the Constitution.

F The Power of making *Peace, War, Foreign Treaties*, the *Disposition* of all *Officers Civil, Military and Ecclesiastical*, the Administration of the whole Revenue to the several Purposes appointed by Parliament, and many other most extensive Powers, are *vested* in the executive Part of the Legislature independent of the other Parts. A *due Use* of these Powers being of the last Consequence to the Nation, the *Constitution* hath wisely provided,

vided, that a general and just Account of it, shall be laid before the Parliament every Session. And as publick Affairs are conducted by the chief Officers of the Crown, from them it is, that the Parliament can receive that general as well as particular Knowledge, which enables them to judge of the State of the Nation, so far as it depends upon the Powers with which the Crown is vested.

Hence it is, and hence only, that it seems to become necessary, for those who are immediately concerned in the Administration, and in the first Operation, of Power, to have Seats in Parliament; whose principal Business it should be to inform, not to vote; to furnish Matter for the Freedom of Debate, not to influence or controul in it; to state, not to carry, all Points that are of publick Concern.

If this be the sole national End, for which these Dependencies upon the Crown ought to be placed in the House of Commons, the Consequence with Regard to the Number and Extent of them is too evident to be reduced into a Question; for who wants to be satisfied, that so far only as these Dependencies may be necessary, in order to communicate this Information to Parliament, so far only (upon these Principles of Reasoning) is the Use of them in the House just, and the End of placing them there national? or who wants to be satisfied what Number are necessary for this national End? *

With this Idea, which we have now established, of a free Parliament, we may descend, and the Course of the Argument requires that we should descend to the lowest Step that leads up to this stately magnificent Building, the Freedom of Elections. A very short Remark will enable us to determine how far the Freedom of Elections, even supposing it to be fully preserv'd, will preserve the Freedom of Parliaments. It is this, — the Freedom of Elections could not originally, nor can it at present have any End, if it is not that of sending Representatives of the Nation to Parliament, fully possess'd with the general Sentiments of those whom they represent, and fully at Liberty to reduce these general Sentiments to Practice, by a wise and impartial Use of their own. Whatever therefore weakens this Liberty, or perverts the Exercise of it, in the same Proportion affects the End; and consequently, if that Freedom in the Choice of their Representatives, is not succeeded by a moral Freedom of Action in the Persons chosen, the Liberty to reduce these general Sentiments of their Constituents to Practice is removed.

And as Places and other Dependencies may, nay, certainly will, in future Times and in future Parliaments, greatly weaken, if not wholly destroy the moral Freedom of Action, the End of free Elections would be as effectually eluded by this insupportable Influence,

as it would be openly violated by the most desperate Attempts upon the Constitution.

Craftsman, June 21. N^o 468.

Mr. D'Anvers, Norwich, June 9, 1735.

A Book intitled *the Case of the Sinking Fund, &c.* is lately come down amongst us, and it gives every true Lover of his Country no small Uneasiness to find our domestick Concerns in such an unhappy Situation, at this critical Conjunction of Affairs Abroad.

We are a little surprized at one Passage in this Treatise, where it seems to be admitted, that the Mock Patriots (as the Considerer calls all Gentlemen in the Opposition) have not yet been able to prevail within Doors, tho' they have sufficiently carried their Point without. Whereas we received repeated Advice that these Gentlemen had actually prevail'd within Doors, as well as without, in several great Points; and I assure you, Mr. D'Anvers, we began to drink their Healths by the Name of the Majority. Nay, we even think ourselves obliged to them for our Deliverance, this Year, from a Vote of Credit, with which we were strongly threatened in the Considerations; and if they should be able to maintain their Ground, or to make any farther Advances in the next Session, we may expect some other good Things from them, as far as the Circumstances of Affairs will permit.

I shall not enter into the Dispute how, and by whose Means, Europe hath been embroil'd as it now is; but it is very ridiculous in those, who have had the sole Management of Affairs for many Years, to call upon Gentlemen, whom they have kept as much as possibly in the Dark, for their Advice; or to expect that they should declare themselves as to what is proper to be done, in such a dark and confus'd State of Things. The Course of Time hath, indeed, brought many Secrets to Light; but nobody can suppose that all the Motives and Causes of the present Distractions, all the secret Negotiations, Engagements and Pretensions of the different Powers of Europe are fully laid open; and yet without knowing these, it is impossible to form a competent Judgment of the Nature of the Case, or to prescribe a proper Remedy.

But one Thing we all know; that a War cannot be carry'd on without great Sums of Money, and that we are already too far exhausted with Debts and Taxes. The whole Produce of the Sinking Fund hath been taken these last two Years for the current Service, in Times of Peace; and it appears in the Book before mentioned that the most substantial Part of it, which arose from the several Reductions of Interest, is mortgag'd out; that it consists, at present, of little more than the Increase of Duties, since the last War; and that great Part

Part of it will probably fall off again by engaging in *another*. I do not speak this to insinuate that we are not able to defend ourselves, in Case of Necessity; but only to shew the melancholy Situation of Affairs, and what an urgent Occasion there is for OEconomy and good Management.

I cannot reflect upon this Subject, without admiring the Modesty of *some Persons*, who affect to talk and write about *War* with as much Ease, as if all our *Funds* were at Liberty, and there was nothing farther to be consider'd than whether it be expedient, or not. That, indeed, is a very material Question; but not the only one, in the present Case. It is certainly our Interest to take Care that the *Balance of Europe* be not destroy'd; and I heartily wish that the *same Persons*, who now seem to be preparing the Nation for a *War*, had reason'd in this Manner before Things were carried to such an Height, and it was in our Power to prevent it, with little or no Expence. Had the *Balance of Power* been duly consider'd but a few Years ago, the House of *Bourbon* (viz. *all the Branches of it*) would not have been able to play their Game so successfully as they have lately done; nor would the *Emperor* have been reduc'd to those extreme Difficulties in which we now see him.

But it will be objected, perhaps, that this is still harping upon the *Causes* of our Distemper, which cannot be now prevented, without offering any *Remedy*; and, indeed, how is it possible to keep our Thoughts intirely from running out into such Reflections? The *Effect* naturally produces an Enquiry into the *Cause*; and, without knowing the *Cause*, all *Remedies* are meer Quackery and Guess-work; but where there is a *Complication of Diseases*, the best Physicians are at a Loss; especially, if the Patient hath been in *bad Hands* before. Here therefore the *Considerer* may triumph again, and tell us, with his usual Decency, that the *Biter's Bit*; for he may safely defy all the *Mock-Patriots* to lay their Heads together, and say, *what is proper to be done in this critical Conjuncture*. Nay, let even those *real Patriots*, who have negotiated us into this *blessed Condition*, do it if they can. Let them tell us whether *Peace*, or *War*, be most adviseable; if *Peace*, how it is to be obtain'd, upon honourable and advantageous Terms; if *War*, how it is to be supported with that Vigour, which the present Occasion seems to require. It behoves the *Considerer*, at least, to shew that our Affairs are in a much better Condition *at home*, than they have been lately represented; or, in other Words, to give us a Reply to the *Case of the Sinking Fund*.

I remember, Sir, that when the *Considerations* were first published, you was called upon for an *Answer*, and you immediately gave us

Notice, in your Paper, that it was then preparing for the Press. Now, I think the *Considerer* ought to be call'd upon in the same Manner. I would not have the *Gentleman* hurry'd; because the *Book* is pretty voluminous itself, and he hath already told us that he hath not *much Leisure*; but I should be very glad to know whether we are to expect any *Answer* or not, and in what Time. I hope it will be at least a Month or two before *Christmas*, that the *Case Writer* may have Time to reply, if he sees Occasion, before the *Parliament* meets; for I think it a little unfair that *one Side* should take the Advantage of the *whole Summer* to themselves, and lay the *other*, by the Method of publishing their Works, under the Difficulty of writing at a Season, when they may be possibly engaged about *other Affairs*.

Indeed, we have already had some Remarks upon *this Piece*, in the common Vehicles of *ministerial Politicks*; but they consist either of *Railings*, or such *low Prevarication*, as deserves no Notice. Besides, it is very remarkable, and for that Reason alone I mention *these Writers*, that none of them have offer'd to say one Word about the *Bank Contract*; tho' it is one of the most material Parts of the whole Book, and contains such a Charge against their *Patron*, as seems to have fix'd the Attention of the whole Kingdom. *This Point* does not depend on a long Chain of *Reasoning*, which is liable to *Chicanery*, but on one *plain Fact*, which may be easily clear'd up; and therefore, Mr. *D'Anvers*, I desire you to put the two following Questions.

1. Whether the *Hon. Gentleman*, concern'd in this Dispute, was not at a Meeting of a Committee of the *Directors of the Bank of England*, and a Committee of the *Directors of the South-Sea Company*, on Friday, Sept. the 23d, 1720?

2. Whether he did not then draw up the *Contract*, published in the *Case of the Sinking Fund*, between the *two Companies*?

The *Considerer* positively asserts that the *Hon. Gentleman* was never at any *other Meeting* with the said Companies than that on Sept. the 19th; nor ever drew up any *other Paper* between them than that imperfect *Draught*, which he hath produc'd. But the *Case-Writer* maintains the contrary, and tells us that the *original Contract*, as he hath published it, was then actually lying before him, in the *Hon. Gentleman's own Hand-Writing*; from whence I conclude it is still forth-coming, and ready to be produc'd, if Occasion should require. (See p. 266.)

The *Considerer* cannot pretend he only mistook *one Day* for *another*, because he takes particular Notice of the Meeting on the 23d, as well as of that on the 19th, and even gives us the Heads of the *true Bank Contract*, which he calls a *Proposal* only; but he is oblig'd

oblig'd to confess that it was confirm'd, the very next Day, by a Court of Directors of the Bank. This, I say, could not be a *Mistake*; because it is impossible to suppose that any Man could forget whether he was present on so memorable an Occasion, or drew up a *Contract*, in which almost four Millions of Bank Stock were concern'd.

It is therefore incumbent on the Considerer (who seems to be the Hon. Gentleman himself) to give some Answer to this Charge, either by confessing, or denying it. If he confesses it, what will he say for having published such a *Falseness* to the whole World? If he denies it, the Matter may be brought to a short Issue, by producing the *Original*, and appealing to several Gentlemen of the Committees, who are still living.

You are therefore desired, for the Satisfaction of the World, to insist upon an Answer to this Point; and if the Hon. Gentleman should think fit to pass it over in Silence, he must submit to the just Censure of the *Casse-Writer*, with which I shall conclude.

Can you imagine that the Publick will not resent such a gross Imposition upon them, and call your *Veracity* equally in Question, as to other Matters? Lastly, how can you expect that a *British Parliament* should, for the future, give any Credit to your most solemn Declarations and Assertions, upon Points of the highest Consequence to the Welfare of the whole Nation, when they see such a Disregard to Truth and common Decency, in this Particular?

London Journal, June 21. N^o 833.

A View of the Writers against the Court, and their Manner of Writing.

WHEN a Man takes an impartial View of the Writers against the Court, he finds himself at a Loss to determine which is greatest, their Ignorance of all Argument, their Insolence in Assertion, or their Personal Scurrilities; the last being only Flowers which they gather at Billingsgate, to adorn and enliven their Productions, shall be pass'd over without any Reflection.

Their Arguments consist only in Sound and Epithet; *pacifick Fleets!* and *Standing Armies!* But there is no Satyr in *pacifick Fleets* or *Standing Armies!* unless they can shew, that 'tis unreasonable to have a Fleet without actually engaging, or an Army without fighting. Standing Armies in Time of Peace have been a terrible Objection to the Government: Nay, the Author of the *Dissertations* hath roundly asserted, that the Writers for the Court have contended for the Necessity of maintaining *Standing Armies* in Times of Peace, even against the People of Britain, who maintain them; (See p. 134. C.) and then roars

out, *The Constitution hath been attacked! Openly, insolently attack'd!*

What these Men have urg'd, by way of Argument, about Armies, hath been fully confuted. We have no *Standing Army* in the true Sense of that Word, as used by the Old Whigs before the Revolution; who, by a *Standing Army*, always meant an Army rais'd by the King, without the Authority of Parliament. That was an Army indeed against the People of Britain, who maintain'd them; but ours is only an Army rais'd by the Consent of the People, to defend themselves upon any Emergencies that may arise from foreign Invasions, or intestine Commotions: and some Army, or a certain Number of Troops will be always necessary, at least as long as there are armed Powers abroad, and restless Jacobites and Malecontents at home. A Government defenceless, upon any unforeseen Events, is a ridiculous Government indeed.

Another Charge made by our honest, virtuous Patriots, upon the Writers for the Court, is, that they have argued for a corrupt Dependency of the Parliament upon the Crown, and contended for a Destruction of the Constitution, in order to the Preservation of a certain Minister.

He must be a wretched Writer for the Court indeed, who would destroy the Constitution to preserve a Minister. But let me tell these Men, that the Minister they aim at, having always acted according to the Constitution, will be saved by the Constitution, in spite of all their Art and Malice united.

I know no Man who has wrote for the Dependency, much less the corrupt Dependency of Parliament. I have read no such Authors; and if I had, should have read them with the utmost Detestation.

The Truth is this: The Writers against the Court, even while they have been contending for the constitutional Independency of all the three Powers of the Legislature, as necessary to preserve the Balance, have asserted the absolute Independency of the Commons upon the King, and the absolute Dependence of the King upon the Commons. I have shewn the Absurdity, and Contradiction of this. I have shewn, that the King's constitutional Independency is as necessary to be preserved, as that of the Commons; but never said one Word for the Dependency, much less for the corrupt Dependency of them. I have shewn wherein consists our Safety, and that is, in the Preservation of the Independency of all the three Powers, the King's as well as the Commons; and that the King's Independency can no more be supported without real Powers, or certain Dependencies upon him, than the Commons Independency can be supported without their real Powers, or Dependencies upon them.

I have also stated the Nature of the constitutional Independency of the three Powers of the Legislature, and shewn, that neither of them

them is *absolute*; but that the Independency of one Power must be such as is *consistent* with the Independency of the other two. Well, and what then? Why then truly, according to the *Logick* of our Patriots, it follows, that I have argued for the *corrupt Dependency* of the Commons upon the King. Let the World judge between us.

Corruption is another Thing laid to the Charge of the Court, the Ministry, and all who hold Employments under the King. They have taken it for granted, that all who serve the Government, and find their Interest in it, are corrupt; a very fine Way of arguing truly! By a Parity of Reason, all Men in the World are corrupt, who find an Interest in any Business, Profession, or Employment. If Men are always corrupt, where their own Interest is concerned, 'tis impossible not to be corrupt; but what enormous Nonsense is this! No Man of Sense and Integrity will judge another corrupt, unless he sees corrupt Actions: And by the same Rule, we should judge of all Men in Power or Places.

The Corruption is with the Opposition; if disgracing their Country, if libelling the King and his Ministry, all Persons in Power, and the Parliament itself, manifest Corruption: If impudent Assertion, without and against Evidence, and Lying to serve a Turn, is Corruption, they are the most corrupt of all Men in the Kingdom.

The Author of the Case of the Sinking Fund hath stuck at no Enormity to traduce the Court, but particularly a certain Minister, in relation to the Civil List: And yet, after all his invenom'd Malice and laborious Researches, what has he found? Why truly, that the present Civil List Revenue is greater by a 100,000 l. a Year, than ever was granted by Parliament since the Revolution: And so it may, and yet not be unjust or unreasonable; for the present Royal Family is vastly more numerous than any Royal Family since the Revolution.

But what our Author triumphs upon very much, tho' without the least Reason, is, that the 36,000 l. per Annum, of Pensions, granted by his Majesty's Predecessors, which used to be paid out of the Civil List, is now paid out of the Sinking Fund; and this, he says, was effected by the magick Art of the Minister, who foisted a Clause into a Bill, or in a clandestine Manner, by Slight of Hand, slipped a Clause into an Act of Parliament, without any previous Motion, Leave or Instruction. Wonderful indeed! What a Conjuror is the Minister! If this was true, what Reproach does it reflect upon the House, upon our Author himself, and his Minority; the virtuous, watchful Minority, as well as the corrupt, implicit Majority, to suffer such a Clause to be stole in while they slept!

But the Thing is not true. Let us hear what the Author of the Considerations says of it.

A 'In the first Place, says he, I would ask, was the saving Clause necessary? And was there ever any such Motion, Leave, or Instruction given in any Bill to add or insert Clauses that are in themselves necessary, and arise from the Nature of the Bill? But this is represented as a clandestine Proceeding, and such as pass'd thro' the House unobserved: I desire to know, whether a Clause brought in as Part of the Bill, three Times read, committed, and reported with the Bill, is to be thought to have pass'd the House thro' Inadvertency only? Or, whether it is not more reasonable to conclude, that it was thought so just and reasonable, that it would not admit of any Opposition, and in Consequence, passed without any.'

B This was the Truth of the Case; and it plainly appears from this Gentleman's Facts and Reasonings put together, 'That instead of the Civil List taking this Sum of 36,000 l. unjustly, for a certain Time, from the Sinking Fund, the Sinking Fund had, for a certain Time, the Benefit of this, to the manifest Prejudice and Injustice of the Civil List.'

C But it would be endless to recount the Follies which these Men lay down for Facts against the Ministry and their Friends. Those I have given are a sufficient Specimen at present.

D Weekly Miscellany, June 21. N^o 132.

Remarks upon the Old Whig.

I N my Paper of May 24. I took notice, that it is the avowed Principle of some Dissenters, that if they were in Power, they would treat the Members of the Church of England as having forfeited the natural Right (as they call it) to a full and equal Liberty, or of standing exempted from incapacitating Laws, in Consequence of our present avowed Principle, that Dissenters from us may and ought to be subjected to such Laws, unless we could give such Evidence of our having renounced this Principle, as the Dissenters would think fit to accept of. To support this Observation, I cited a Passage from Dr. Grosvenor, who limits the Right of Toleration to those who shall renounce persecuting Principles (of which this Principle, in his Reckoning, is one) in such a Manner as a Protestant State may depend upon: And the following Words of the Old Whig; I can see but one possible Case where Authority ought to be exerted on account of religious Opinions, &c. (See the whole Passage, p. 264.)

G Now the same Writer, in his Paper of June 12. inserts a Letter to the Old Whig, (which stands before Mr. Foster's Defence) in which the Letter-writer says, I was much concerned to find it hinted, tho' in well-guarded Expressions, by the Writer of the Letter of News in that

that Paper, and also in another Letter, that Persons openly avowing it as their religious Opinion, that others should be deprived of their natural Rights, ought to be under legal Incapacities to prevent their obtaining an oppressive or destructive Power. I suspect here is a Distinction intended; and that this Letter-Writer is very willing we should understand, that the Doctrine censured in this Passage, is not the Doctrine of the Old Whig, but of the Writer of the Letter of News; in which there would have been more Sense if the Old Whig had made this Excuse for himself. The Gentleman says, that this Doctrine is to be found in two Letters. One I have seen; and for the other I will take his Word. And since the Old Whig has no where excepted against either of them, the Presumption will lie, that neither of them were put in without his Permission and Approbation. If the Gentleman intends no Distinction, but means this as a Rebuke to the Old Whig, the Consequence is, that the Old Whig condemns the Old Whig, and the consistent Protestant grows inconsistent with himself. For by the same Rule that the Writer of the Letter of News is the Old Whig, this Letter-Writer is also the Old Whig. Be this as it will; twice (it seems) it has been affirmed in the short Course of this Paper, that those who avow it as their Opinion that others should be debarred of their natural Rights, or (for it is all one) of what they who are thus debarred think to be their natural Rights, have no just Pretensions to a full and equal Liberty from them, but ought to be laid under Incapacities themselves. And what is it that has altered the Case, and made it necessary to unsay it? Why this. They begin to find that they have blab'd out more than is convenient, and would be glad to save Appearances, and silence a little the Alarm that has been given. But in vain! For I will take upon me to say, that if Dr. Grosvenor and the News-Writer are right in their Premises, there will be no Possibility of disputing Conclusions with them. Nor is there a clearer Deduction in Logick than this, that if disqualifying Laws are an Invasion or Destruction of natural Right, it is for ever justifiable and necessary to keep all out of Power, who avow it as their Principle to lay disqualifying Laws upon others. But the Letter-Writer declares himself of another Opinion, and suggests, that if Dissenters were in Power, they ought not to subject us to disqualifying Laws. Very kind, I confess! But what shews that there is no trusting to his Clemency is this, that he builds it upon the most absurd Principles that were ever invented. One is, that no mere Opinions can be hurtful to Society, and therefore no Opinion whatsoever can be reasonably the Object of Laws. What does he mean by mere Opinions? I suppose, Opinions abstracted from the natural influence of such Opinions. If this be the Case, he knows (if he has common

Sense) that if upon a Change of Hands the Members of the Church of England should be themselves put under Incapacities by Dissenters, the Dissenters might have it to say, (as we say now) that they are not put under Incapacities merely for their Opinions, but for their Opinions considered as disposed to have such or such Influence upon their Conduct: And if he will persist in it, that (in this View of the Case) it is never right to put Men under Incapacities for their Opinions, let him shew me by what Right Papists and Jacobites are put under Incapacities. The Gentleman foresaw the Objection, and has attempted to give an Answer to it. I know that the Case of the Roman Catholics will be the first Objection in every Protestant's Way. But let them consider, how do the Roman Catholics hurt us? Is it by believing in the deifying Power of the Priest, and the Divinity of a transubstantiated Wafer? Is it by any mere Opinions, however senseless and immoral? Be it so that Papists are not put under Incapacities for their religious Opinions. If they are and may be put under Incapacities for their political Opinions, his Maxim, that no Opinion whatsoever can reasonably be the Object of Laws, must fall to the Ground. And is not this true? Are not Jacobites put under disqualifying Laws, because it is their Opinion openly avowed, that his Majesty is not lawful King of these Realms? Are not Papists, because it is their Opinion that the King is subject to a foreign Jurisdiction? And is not all this right? The Gentleman's Way of Reasoning must lead us to say, No. For (says he) it is entirely by their Actions, such as sending abroad Money and Children, and introducing a foreign Jurisdiction, that Papists hurt us; and what hurts Society, that, and that only, is the Object of Laws. Amazing! They are Actions only that actually hurt Society. True. But what think you, Sir? Am I bound to stand to have my Head broke, before I can justify tying up a Man's Hands who I know is prepared to do me the Mischief? Must the Law stay to see Jacobites actually in Arms, before the Law takes Cognizance of Jacobites? To see Papists send away Money and Children, and a foreign Jurisdiction actually introduced, before it takes Cognizance of Papists? Are not Oaths Tests of Opinions, and of Opinions only? And as soon as Mens Opinions, in these Cases, are avowed by their refusing to take the Oaths, when called upon by Authority to do it, do not the disqualifying Laws instantly lay hold of them? And ought they not so to do?

But let us go on a little. He tells us, that such as maintain the Principle above mentioned, are indeed very improper to be chosen by him to give his Consent either to the making Laws, or to the altering them; or, in other Words, they are very unfit to be trusted by him with his Share in the Legislative Authority. Here all the Members of the Church of England (so

far as the Influence of Dissenters in giving their Votes will go) are excluded from sitting in Parliament. In which, I think, they are in the right. But what is it then that they will please to grant us? Why the Gentleman, it seems, is willing to admit us to a Share in the Executive Power. For his Judgment is, that *Mens Abilities, and their having given Proofs of their Integrity are the only Requisites for any Office in the Execution of the Laws.* The Reason follows; because in a well-founded State, every such Officer (be his Opinions what they will) must either faithfully discharge the Duty of his Office, or be punished for his Neglect. The Upshot of the Argument is this; that it is of no Consequence to Society of what Opinions Men are who are entrusted with the Power of executing Laws; and that if severe Penalties (they are his own Words) were provided against actual Abuses of Power, the Properties and Civil Rights of the Subject would be sufficiently secured: He instances afterwards in the Case of Papists; and says, *Let the Laws against their Actions be strictly put in Execution, and we may allow them without the least Hazard to the Government to believe as many of their Absurdities and Antichristian Doctrines as they are able. Why Antichristian Doctrines?* He should have said traiterous Doctrines also; for so far his Principles will necessarily carry him. The Gentleman supposes a sufficient Force subsisting in the Kingdom to put the Laws against Papists in Execution; and at present there is. But what if all, or the better Part of the Posts in the Kingdom were filled with Papists? Who should put the Laws against Papists in Execution then? And may not this come to be the Case, if Men may not be put under Incapacities for their Opinions, and Papists, as so persuaded, be kept out of Power? One may trust a Child with the Answer to this Question. But be there any thing in this Argument, or nothing; (as nothing indeed there is) here is a direct Censure upon the Government for laying Papists under Incapacities; so that if we are to take our Estimate of the general Opinion of Dissenters from what this Man writes, (which I hope we are not) it will be but too visible that they are ready to play over the old Game, and would throw down all the Fences against Popery, in order to make way for themselves; who if they were once in Possession of the Power they want, would (I apprehend) very quickly make us sensible, how little they are in earnest in such Pretences as these.

RICHARD HOOKER.

N. B. The Miscellany has promised an Answer to Mr. Foster, but as it will come too late for this Month, it shall be inserted in our next.

Reflections on the Use of Sepulchral Monuments: Extracted from the New Critical Review of the Publick Buildings, &c. in London and Westminster; and proper to be added to the Review of the Monuments in Westminster.

Abbey, which we formerly gave our Readers from the same Author. (See Vol. III. p. 75.)

HOWEVER amiable Fame may appear to the Living, 'tis certainly no Advantage to the Dead: Whatever Dangers they have dared, whatever Toils they have undergone, whatever Difficulties they have surmounted, the Grave is deaf to the Voice of Applause, and the Dust of the Noble and Vulgar sleep in the same Obscurity together. 'Tis possible the conscious Spirit may have an Idea of the Honours that are paid to his Ashes; but 'tis much more probable, that the Prospect of this imaginary Glory, while he liv'd among us, was all the Pleasure it ever could afford him. I make this Observation, because most Monuments are said to be erected as an Honour to the Dead, and the Living are suppos'd to be the least concern'd in them: Whereas on the Contrary, there are few but what were rather founded in Compliment to the Builder's Vanity, than in Respect to the Name they are inscribed with. One Man's Fame is made the Foundation of another's, in the same Manner with the Gentleman's, who order'd this Sentence to be made his Epitaph; Here lies Sir Philip Sidney's Friend. Some there are that mention only the Names of the Persons whose Dust they cover, and preserve a noble Silence with Regard to the Hand who rais'd them; but even here, the Dead can receive no Benefit from such disinterested Affection; but the Living may profit much by so Noble an Example. Another Thing that displeases me, is the Manner of the Inscriptions, which frequently mistake the very Design of engraving them, and as frequently give the Lye to themselves. To pore one's self blind in guessing out *Æternæ Memoriam Sacrum* is a Jest, that would make Heraclitus laugh; and yet most of them begin in that pompous Taste, without the least Reflection that Brass and Marble can't preserve themselves from the Tooth of Time; and if Men's Actions have not guarded their Reputations, the proudest Monument would flatter in vain.

I don't say these Things because I am an Enemy to the Custom: So far from it, no one can admire it more; but what I intend is, to place every Thing on its right Principle, and recommend the properest Means for the Consequence. 'Tis certain there is not a nobler Amusement in the World, than a Walk in Westminster-Abbey, among the Tombs of Heroes, Patriots, Poets, and Philosophers; you are surrounded with the Shades of your great Forefathers; you feel the Influence of their venerable Society, and grow fond of Fame and Virtue in the Contemplation: 'Tis the finest School of Morality, and the most beautiful Flatterer of the Imagination in Nature. I appeal to every Man's Mind that has any Taste

Taste for what is Sublime and Noble, for a Witness to the Pleasure he experiences on this Occasion; and I dare believe he will acknowledge, that there is no Entertainment so various, or so instructive. For my own Part, I have spent many an Hour of pleasing Melancholy in its venerable Walks; and have been more delighted with the solemn Conversation of the Dead, than the most sprightly Sallies of the Living. I have examin'd the Characters that were inscribed before me, and distinguished every particular Virtue. The Monuments of real Fame, I have view'd with real Respect; but the Piles that wanted a Character to excuse them, I consider'd as the Monuments of Folly. I have wandered with Pleasure into the most gloomy Recesses of this last Resort of Grandeur, to contemplate human Life, and trace Mankind thro' all the Wilderness of their Frailties and Misfortunes, from their Cradles to their Grave. I have reflected on the Shortness of our Duration here, and that I was but one of the Millions who had been employ'd in the same Manner, in ruminating on the Trophies of Mortality before me; that I must moulder to Dust in the same Manner, and quit the Scene to a new Generation, without leaving the Shadow of my Existence behind me; that this huge Fabrick, this sacred Repository of Fame and Grandeur, would only be the Stage for the same Performances; would receive new Accessions of noble Dust; would be adorn'd with other Sepulchres of Cost and Magnificence; would be croud'd with successive Admirers; and at last, by the unavoidable Decays of Time, bury the whole Collection of Antiquities in general Obscurity, and be the Monument of its own Ruin.

Yet in Spite of these sage Reflections, this plain Prospect of general Decay, I must own, 'tis a great Pleasure to see a new Statue added to the last; to see another Name of Glory increasing the Catalogue: 'Tis a Taste I am particularly fond of, and what I congratulate the present Age for encouraging so much. I am always one of the first to survey a new Monument, to criticise on its Beauties, and point out its Defects. I have sometimes the Pleasure of observing a Beauty, and often a Fault in our modern Artists; and should be glad to take an Occasion of applauding the first, and mending the last. I would have all Works of Ornament perfectly beautiful and elegant; or else they disappoint the very Intent of their Being. I would have all Statuary, in a peculiar Manner, excellent. A polite People are most distinguished as such, by their Buildings, their Statues, and their Inscriptions; and I am sorry to say it, we are generally defective in all. There is one noble Lord amongst us indeed, who has taken great Pains, and been at vast Expence, in improving our Taste in one of these Particulars; but I

don't find so eminent an Example has influenced many more to an Emulation of what has done him so much Honour. In a Word, *Sepulchral Monuments* should be always consider'd as the last publick Tribute which is paid to Virtue; as a Proof of our Regard for noble Characters; and most particularly, as an Excitement to others to emulate the great Example. In a Word, I can't look upon that which is rais'd over the Ashes of Sir *Isaac Newton* in any other Light: His Honours were all owing to his own Merit; neither is it in the Power of the finest Statue, or the sublimest Inscription, to afford him any Addition. Had his Remains rested without a Name, like *Milton*, or *Shakespeare*, or *Shaftsbury*, or *Nassau*, 'twould have been a new Reproach to an ungrateful People, but no Injury to him. On the other Hand, the utmost Magnificence of Funeral Honours would only be a Credit to us, without doing him any Service. Having lately observ'd that this stately *Mausoleum* had made the Entrance into the Choir irregular; 'twas answer'd, that if we waited for an equal Name among the *Moderns* to make it uniform, 'twould be hardly so to Eternity; and if an inferior was to be rang'd with him, 'twould be a Disadvantage to both. 'Tis most certain, that there are few Characters that approach any Thing near to an Equality, and the many vain Trials that have been made for his *Epitaph*, are the highest Compliment to his Desert: 'Tis a Proof that Language was too weak to express it, and Hyperbole itself too faint for the Admiration that was due to his Accomplishments.

Old Whig, June 26. N^o 16.

An Enquiry, whether, and how far, the Civil Government has to do with a Man's Opinions. Occasion'd by the Letter remark'd upon, in the above Miscellany, p. 310.

NO doubt, Opinions undivulged, are the same to all Intents and Purposes of this Enquiry with no Opinions: What are conceal'd, and what are not, are the same Thing. The Enquiry then is concerning Opinions published to the World; and here the Question is, how far the Civil Magistrate may take notice of them, and whether he would act justly or unjustly in excluding Men from Power, on Account of their Opinions openly profess'd.

To determine this, it must be allow'd on all Hands, that many Opinions are such as neither directly nor indirectly, neither immediately nor remotely, affect Civil Society: And in this Case the Civil Magistrate, as such, ought to be entirely unconcern'd. It does not at all affect Society, immediately or remotely, which Opinion a Man holds, (to take an Instance from a Book now before me,) Whether Space and Time are necessarily infinite

nits, or whether they are mere abstract Ideas? Whether Atheism or Polytheism are most effectually confuted, by the Argument *a Priori*, or by that *a Posteriori*? These, and ten Thousand such Debates, do not at all concern the Interests of Society, which Way soever they are held by learned Men; and consequently the Civil Magistrate, as Guardian of the Society, has no Authority to interpose. But then in Proportion, as Opinions more nearly affect the Good of the Commonwealth, it becomes reasonable to guard against their Influence; and Care should always be taken, that such as openly avow, what, if put in Practice, would be hurtful, should not have it in their Power to do, what they give publick Notice to the World that they think is right to be done.

As the Society has a Right to preserve itself, it must have a Right to all the necessary Means to its own Safety. If in an Hereditary Government, the Heir of the Crown should be a Lunatick; or if the Possessor of it should become a known open Enemy to it; it would become prudent, and reasonable, and necessary, to exclude such a Person from the Succession, or from the Possession of the supreme Power; and it would be right to enter into such Measures as are absolutely necessary to secure the Society. Again,

The Wisdom of this Nation has been such, as to exclude from the Crown not only all *Papists*, but even such as marry *Papists*; And this is done upon Reasons specified in the Acts of Parliament, because, 'it has been found by Experience, that it is inconsistent with the Safety and Welfare of this Protestant Kingdom to be govern'd by a *Papish* Prince, or by any King or Queen marrying a *Papist*.' It is therefore declared, 'That all and every Person and Persons that is, are, or shall be reconciled to, or shall hold Communion with, the See or Church of Rome, or shall profess the *Papish* Religion, or marry a *Papist*, shall be excluded, and be for ever incapable to inherit, possess, or enjoy the Crown and Government of this Realm.—' *Will. and Mary, c. 2. 12 and 13 Wm. c. 2.*

It may perhaps, you'll say, be deem'd prudent to keep the supreme Power out of the Hands of a *Papist*, because it may be hard to execute the Laws against one that is in full Possession of it. But how does the Case stand with relation to *inferior* Persons, who may with Ease be punished if they transgress their Duties?

Suppose Laws as severe as you please against the Abuse of Authority, yet no Man can deny, that to put oneself under the Power of such as profess it their Opinion that they may, or ought to hurt one, is running a manifest Risk; and to venture such a Risk, is surely the Height of Folly and Imprudence. This is to put one's Self first into a Man's Power,

whose avow'd Principle it is, to injure you; and then to venture the After-game of getting Redress. Is this the Practice in common Life in any Instance whatever? Should you know a Man whose avowed Opinion it was, that no Regard was to be paid to Honour, or *Honesty*; that there ought to be an unbounded Enjoyment of all and every natural Appetite; that there can be no Crime in indulging any Inclinations: Would you make such a Man the Companion, the Tutor or Guardian of your Daughter; or would you not shut him out of your House? Would you trust the Man with the Receipt or Custody of your Money, who openly should avow that Property is not sacred? Or would you make such a Man your

Executor, or trust him with the Fortunes you design'd for your Son that is a Minor?

The Threat of Death, or the frequent Execution of it, does not deter a Villain from Robbery, or from putting his bad Principles into Practice, tho' he knows the Consequence will be so certain and so great Punishment. Would you therefore trust such a Man, whose Wickedness you know beforehand; because you can punish him when he is caught? Or is it not common Prudence to guard against him, and to prevent, if possible, the Mischief that are foreseen?

The Principles of Action operate so naturally and so strongly (especially where they have the additional Spring of religious Motives,) that you must not imagine that God-nature, Humanity, or any other Virtue, will generally prevail against their Strength and Importunacy. Sometimes indeed it is possible that it may; but he that will depend upon that, knows little of what passes in the World. When an innocent, upright, virtuous, conscientious Man is seized by the Inquisition, and condemn'd to the Flames, how easily is Christianity, Compatriotism, Relation, Kindred, every good and kind Affection, brought to give Way to the Opinion of the Duty of destroying an Heretick?

This will shew how naturally Principles influence Practice; and what high Folly it is to place in Power, and then to depend for Security, on any Men whose avowed Principles are destructive of the common Welfare. And surely there is more real Security to every Man, and what he would purchase at some Price, to have no Grounds to suspect an Invasion of his Rights, than there is when he must be constantly trying to catch a known, powerful, professed Enemy to them.

Crispian, June, 28. N^o 469.
Political Strollers.

Dear Caleb, T
H. O. I am a great Lover of dramatick Entertainments, I cannot deny that our British Theatre needs many Regulations; but

I could not approve the *Bill*, lately brought into Parliament for this Purpose, on many Accounts; and particularly, because I thought it bore a little too hard upon an Order of Men, who have always made a very considerable Figure in the World; I mean the People call'd *Strollers*; a Term, which includes much greater Persons than commonly pass under that Denomination.

For Instance, what was *Achilles*, *Alexander the Great*, and several other Grecian Heroes, but a Sort of royal *Strollers*, who wandered about from Place to Place, acting their bloody Tragedies on the great Theatre of the World?

Pompey and *Cæsar*, nay even the Godlike *Cato* himself, were *Strollers* of the same Kind, who play'd different Parts, and having made a great Bufile upon the Stage, like other *Players*, fell at last by the same tragical Weapons, a *Sword* and a *Dagger*.

If we come down to later Times, we shall find the World fill'd with the same Kind of itinerant *Stage-Players*. I need not take any Trouble to prove that those pious *Worthies*, who went as far the *holy Land* to fight against *Infidels*, were Men of this Species; because a late notable *Writer* hath already distinguished our King *Richard I.* who made one of those religious Campaigns, as a *Royal Don Quixote*. Now what, I pray, was that most puissant Hero but a *Knight-Errant*, or in plain English a *Stroller*, who play'd a Thousand tragical Pranks?

And here I must not forget to observe that even *Bishops* have sometimes condescended to become *Strollers*, and performed several eminent Parts in those *holy Drama's*, of which I am speaking. But this Kind of *Ecclesiastical Strolling* hath been out of Fashion for many Ages.

It would be easy to produce a thousand Instances of *Princes*, *Generals*, &c. to this Purpose, from the Emperor *Charles V.* who was the first Founder of the *Harlequin Race*, down to the late King of *Sweden*; without saying any Thing of those, who are now playing their Gambols on that very Spot, which was famous for *Theatrical Exploits* above 2000 Years ago; for *Livy* tells us that the *antient Romans* sent for their first *Stage-Players* out of *Tuscany*.

I could go much farther still; for the old trite Observation, *totus Mundus agit Histriionem*, was never so fully verifi'd as at present; when all the *polite World*, at least, seem to be running mad with an Itch of *Strolling*; or, as they call it *Travelling*; but, instead of improving their Minds, by enquiring into the Constitutions and Governments of other Nations, they commonly reap no other Advantage from their Peregrinations than squandering away their Estates, and coming Home with an idle Contempt of the Manners and Customs of their own Country.

Nay, two of the most famous Nations of old, the *Egyptians* and the *Jews*, have been long since reduced to the Condition of *meer Strollers*; tho' the Invention of *Arts* and *Sciences* is generally attributed to the former, and the latter have engross'd great Part of the Riches of the World, even in their State of Dispersion. Yet notwithstanding this, I say, the *Egyptians* are expressly declared to be *Vagabonds* by our Law, and the *Jews* are punishable with Death in *Papish Countries*.

But this Letter, Mr. D'Anvers, is chiefly design'd to vindicate a certain honourable Order of Men, who have been lately made the Subject of much Satire and Ridicule; I mean *Ambassadors*, both ordinary and extraordinary. These Gentlemen are *Strollers* by Profession; it being the immediate Business of their Function to abandon their native Country, and serve it in foreign Parts. For this Reason, *Monsieur de Wiquesfort* observes that an *Ambassador* is a great *Theatrical Personage*, and that he is often obliged to play the *Comedian*.

It is the Business of a *Player* to personate any Character, just as the *Managers of the Theatre* direct him; and what is an *Ambassador* more? The only Difference between them is, that as the former acts the Part of a *De-funct*, or perhaps an *imaginary King*, the latter represents a *living and real one*; which is somewhat more advantageous, indeed, as well as more honourable.

Ambassadors have very great Privileges annex'd to their Characters; and so have *Players*; for as every *Ambassador's House* is allow'd to be a *Sanctuary*, by the Law of Nations; so is every *Play-house* by a Law of their own making; and it is almost as penal for any Officer of Justice to enter one, as the other. It is true, indeed, that great Disputes have sometimes arisen, concerning this Privilege, and been attended with terrible Consequences. Every Body knows that the present Breach between *Spain* and *Portugal* was occasioned, or pretended at least to be occasioned, by refusing a Man from the Hands of Justice; and a Disturbance of the same Nature happened very lately in the little *Theatrical State* of *Covent-Garden*, by an *Arrest* behind the Scenes.

Plays are generally founded upon *Fables* or *Fictions*; and this is so often the Case of *Legation*, that Sir Henry Wootton makes it the distinguishing Characteristick of an *Ambassador*, to lye for the Good of his Country. This may be thought, perhaps, to reflect upon the Honour of *Princes*, who never ought to descend so far below their Dignity, as to utter a *Falshood*, even by *Delegation*. But there is a wide Difference between *squab*, downright lying, and a little *artful Finesse*, or *Prevarication*, which the Exigency of Affairs will sometimes justify. Besides, tho' an *Ambassador* is invested with the Character of his royal Master,

Master, we shall find, upon Enquiry, that he often lyes of his own Accord, or by Commission from the Prime Minister; especially, if they happen to be so nearly related, that one may be properly call'd *Legatus a Latere* from the other.

If we consider most of the *Treaties*, for these 100 Years past, what are they but a Sort of political Comedies, with here and there a tragick Scene interspers'd, and sometimes a very tragical Catastrophe; like the Plays of our celebrated Laureat, who hath an admirable Knack of mixing the two Species of dramatick Poetry together, and having rais'd our Laughter in one Scene, takes an ill-natur'd Pleasure in shewing his Command over our Passions, and sets us a Crying in the very next?

As for *Truces*, generally speaking, I can compare them to nothing but a *Farce*, intended to divert People after a doleful Tragedy, for which they have paid their Money, and send them home in good Humour with the Directors of the Theatrical Affairs.

An *Armistice*, or *Cessation of Arms*, is much of the same Nature, being thrown in, like an *Interlude*, between the Acts, to suspend the graver Business of the Play; which is to return of Course, as soon as the *Interlude* is over; and very often, in the political Drama, before it is half done.

As Songs and Dances make up a great Part of our modern Plays, so Mr. de Wiquesfort allows the Use of them, in Moderation, to his Ambassador; but I think it is universally agreed, by all Writers upon this Subject, that he ought at least to preserve common Decency, for the Sake of his Character; and therefore Joan Glover and the black Joke cannot be proper Entertainments in his Excellency's Family.

I must not conclude, without doing Justice to one of the greatest political Strollers, that any Age, or Nation hath produced; I mean Mr. H. Marrall, lineally descended from the famous Sir Martin, of the same Name, and Brother of the present Sir R. This Gentleman hath all the Qualifications for such a great Theatrical Personage, as we have been describing. There is something extremely comick in his very Countenance, Air, and Gesture, which he always sets off to the best Advantage, by a suitable Manner of Dress. Besides this, he hath apply'd himself, for many Years, to the *Studium bistrionale*, as Tacitus calls it, and made himself a perfect Master of all the *Jeux de Theatre*. He hath an excellent Head for Fiction, and is as ready at a Fable, on any Occasion, as ever *Æsop* was. He can likewise play the Droll to Admiration, and hath had the Honour to perform in most Courts of Europe. It is impossible to tell in how many Shapes he hath appeared, for the Service of his Country. He

hath been a Jack-Pudding, a Ballad-Singer, a Beef-eater, a Secretary, an Ambassador, a Plenipotentiary, and what not? He hath likewise frequented Auctions, where Alliances were to be sold, with a Commission to out-bid every Body; nay he hath even condescended to turn Hawker and Pedlar, in the Trade of Negotiation, and stuck at nothing to promote that honourable Cause, in which he hath been so judiciously employ'd.

I cannot, indeed, say that all these indefatigable Labours have been yet crown'd with suitable Success; but I am told that He hath still another Expedient in Petto, viz. Having found, by long Experience, that a common Balance cannot be fix'd in Equilibrium, without keeping an equal Degree of real Weight in both Scales, he is resolv'd, for the future, to make Use of a political Steel-yard; by which a few Pounds of Lead, or other heavy Metal, being properly plac'd on one Extremity of the Beam, will bear down a much greater Weight, on the other Side, as we may see every Day in the Markets of this City. As long therefore as we keep the Steel-yard of Europe in our Hands, it is but of little Consequence what becomes of the Balance. I hope, some particular Mark of Distinction will be shewn to this great and super-eminent Stroller. I could even wish that the old Treaty-House at Uxbridge, with a competent Estate about it, were to be bought and rebuilt, in a sumptuous Manner, at the publick Expence, and settled upon him and his Posterity for ever.

I am the more earnest upon this Head, because I observe that the ingenious Mr. Walsingham is eternally comparing the Family of the Marralls with that of Marlborough; the Conduct of one having proved as wise, successful and glorious in the Cabinet, as the other's did in the Field; and therefore it is but just that equal Honours and Rewards should be decreed to both. Let the Negotiations of our pacifick Hero be wrought into rich Tapestry, like the Duke of Marlborough's Battles, to adorn his grand Apartment, and attract the Eyes of future Generations. Let a magnificent Pillar be likewise erected to his Memory; and, to put every Thing as near upon a Par as possible, let the learned Mr. Walsingham have the Honour of penning the Inscription.

But this is a Proposal, which it is not in my Power to execute. I can only wish that the Legislature may happen to be of the same Opinion; in which Case I make no Doubt of seeing the Castle of Seville (for that is the Name I would have the Edifice bear) as much frequented by Travellers as the Castle of Blenheim.

I am, SIR, &c.

Fog's

Fog's Journal, June 28. N^o 347.

Reflections occasion'd by reading the Historical and Military Memoirs of the Marquess de Feuquieres, Lieut. General of the French Army.

THERE are so many Qualifications necessary for writing a good History, that but very few have yet appeared in the World.

To form a perfect History of any Country; the Author must be well acquainted with all the former Histories, Memoirs, Treaties, and Records, which relate to that Country; and he must have a general Knowledge of the Laws and Customs of the People: He must have a good Judgment, in order to pick out those Facts which are necessary or proper to be related; and to neglect entirely those that are trifling, or to mention them only in a cursory Manner. He must have a strong Imagination to paint the Facts he relates in the most lively Colours: He must be a thorough Master of what the Painters call Disposition, to marshal and dispose the Facts in such a Manner, that every one may seem to rise naturally from the other, so as that the whole may appear to be but one Piece: He must have a good Discernment to find out and assign the true Causes of Events: He must have great Sentiments to entertain the Reader every now and then with those which may arise naturally from the Subject; and he must be a compleat Master of Diction, and know how to vary his Style according to the Fact he relates.

These Qualifications are all necessary to form a compleat Historian; but in writing Memoirs any one of these in an eminent Degree will make the Work agreeable, and recommend it to our Perusal at least. It is for this Reason, that, tho' I read but few Histories, I am fond of Memoirs, and I never read any with more Satisfaction, than the *Historical and Military Memoirs of the Marquis de Feuquieres*.

In reading Histories or Memoirs we ought to have something more in View than mere Amusement and Pastime: Our chief Design ought to be, from thence to acquire a Knowledge of Mankind; to discover what Dangers our own Country may be exposed to, and the Methods how those Dangers may be avoided; and to discern the Beauties of our own Constitution or Form of Government, and the Methods by which they may be preserved or destroyed.

From the Memoirs I have mentioned, every English Reader may draw Instructions, but they will be in a peculiar Manner useful to; and are even necessary to be read by, every one of our Gentlemen concerned in the Military. This I could confirm by many Remarks, but at present I shall confine myself

entirely to the 3d Chapter, wherein the Author treats of the Character of an *ambitious Prince*.

Now that *Lewis* the 14th of *France* is dead, I believe, I may be pardoned if I say, that considering he was bred a King, he may be said to have been a *great Man*. He had Passions 'tis true, but his predominant Passions were of the *better Sort*, and none of them altogether ungovernable. He had Ambition, but that Ambition was not so strong as not to give Way sometimes to the softer Views of Peace: He took Delight in the Arts of Peace, but that Delight was not so predominant as to prevent his engaging in War, when the Honour or the Safety of his Kingdom required it. He was certainly much addicted to Love, but no Way governed by Lust; and his conceiving so great an Affection for *Madam Maintenon*, after she was passed the Prime of her Age, shews that the permanent Beauties of the Mind were the Object of his Love, rather than the transient Beauties of the Person.

It may therefore be said, that the Passions of this Man tended to make his People glorious at least, if not happy; and as all Favourites are obliged to study the governing Passions of their Prince, so the best Way of securing this King's Ear was, we find, to make his Kingdom terrible without, or magnificent and secure within; for the *Marquis de Feuquieres* in this Chapter tells us, that, 'M. Colbert, in order to secure himself in the Favour of his Prince, endeavoured to bring the Finances into such an agreeable Reputation for his Prince, as to render all his Desires attended with the Facility of their Accomplishments: He made considerable Improvements in the naval Affairs, which were under his Direction, and created, in his Majesty, an extraordinary Gust for Gardens and Buildings, by representing to him the easy Methods he had taken to furnish him with all his Expences: And M. de Louvois, in the mean Time was indefatigable in fortifying the Frontiers, and fixing them in a good State of Defence; he kept the King powerfully armed, that he might always be in a Condition to attempt new Conquests; and even amidst a profound Peace with all his Neighbours, made him Master of a large Extent of Land.'

From this Competition alone we may conclude, now that Malice and Envy lie buried with his Corps in the Grave, that *Lewis* the 14th was a *great Man*; and so he continued till he came to be directed in his Choice of Men by the Love he bore to a Woman.

Yet this Man, great as he was, we find, was often made the Tool of the Passions and private Interests of those who approached him: We may therefore lay it down as a certain Maxim, that every Country subject to an arbitra-

ry Monarch, must be under the *Misrule* not only of the King's own *Passions*, but likewise of the *Passions* and *private Interest* of his *Ministers* and *Favourites*; and as both *Kings* and *Ministers* are often actuated by the worst Sort of *Passions*, and are generally more governed by their predominant *Passions* than other Men, it must be granted that such *Countries* can be but seldom happy: He then must be an *Enemy* to his *Country* who endeavours to subject it to arbitrary *Sway*.

From the Competition between M. Colbert and M. Leuquois we may also conclude, that *Ministers* generally endeavour to put their Master upon such Measures as best suit with their own *Genius*, or with the *Employment* they happen to be in; because his engaging in such Measures, gives the Minister an Opportunity to display his *Talents*; and lays his Master under a *Necessity* of being much in *Conversation* with him: A favourite Minister who has been bred a *Soldier*, and knows but little of the *Arts of Peace*, we may depend on it, will always be ready to advise his Master to *War*; and if a *Fellow* who has been bred a *Stockjobber*, or an *Accountant*, and knows nothing else, should happen to get into the *Favour* of his *Prince*, it is certain such a *Fellow* would advise him to submit to any *Insults* rather than engage in a *War*: The *Happiness* therefore of an *Arbitrary Kingdom* depends likewise upon the *Genius* of the chief *Favourite*, and upon its being proper or improper for the *Circumstances* of the *Kingdom* at the *Time*: If a Man who is of a warlike *Genius* happens to be the greatest *Favourite* at a Time when peaceable Measures ought to be pursued, that Nation must be exposed to great *Danger*; and if a Man unaccustomed to *Arms*, and of a cowardly *Disposition*, should happen to be the greatest *Favourite* at a Time when warlike and vigorous Measures ought to be pursued, the Nation will certainly be exposed to the *Danger* of being contemned, insulted, and abused: Their most sacred *Rights* will with *Impunity* be invaded by their *Neighbours*; and their most faithful *Allies* will be deserted at a Time perhaps when those *Allies* stand most in Need of their *Assistance*.

From all which it is evident, that an *Arbitrary Kingdom* can never be certain of being happy; it can never be so but by *meer Chance*; and when that luckily falls out, it has but a bad Lay for any long Continuance of the *Happiness* it enjoys: But in this Kingdom where the *Ferocity* and *Rashness* of arbitrary Rule is tempered with the *Wisdom* and *Caution* of republican Councils, where the open and dilatory resolves of numerous Assemblies are quicken'd or oblig'd, in Time of *Danger*, to give Way

to the secret and speedy Executions of monarchical Power, we are liable to no such *Uncertainties*, we are exposed to no such *Dangers*: As M. Feuquieres has most judiciously observed, 'when War is in Agitation, it is impossible for our Kings to conduct themselves by their own Resolutions, or by the interested Views of those who have an Ascendant over them; and our Parliament will always concur with our King in every reasonable Measure, and with a View to make him capable of sustaining the Character of a pacifick Prince with Dignity, in Relation to his Neighbours, because this Grandeur will constitute the Tranquillity and Reputation of the Kingdom.'

B In this the chief Happiness of our Constitution consists: While our Parliaments continue to be the free and unbiass'd Counsellors of their Sovereign, they will have no Regard even to the royal Resolutions, if they appear to be inconsistent with the Happiness of the Nation; and they will always be able to discover, and ready to oppose the interested Views of those who may have got an Ascendant over the King: But if ever the Judgments and the Voices of our Members of Parliament should come to be directed by the Places or Persons they expect or enjoy, our Kings may then, whenever they please, conduct themselves by their own Resolutions, or even by the interested Views of those who may have an Ascendant over them. Those who either expect to get, or fear to lose, a good Place or a large Pension, will never believe that the royal Resolutions are inconsistent with the Happiness of the Kingdom, nor will they be able to discover, or ready to oppose the interested Views of Ministers or Favourites.

To conclude, Sir, even the most unbiass'd, the most disinterested Man, will often find it difficult to distinguish between the pretended Reasons and the true Reasons for what is proposed by cunning and artful Ministers; but when Men are biass'd by private Interest, it is certain that the Generality will search no further than the Reasons that are assigned; they will never sacrifice their private Views by being at the Pains to search into those Reasons that are carefully coloured over, and artfully concealed; and by such a venal Indulgence our Constitution may be overturned, or the Nation may be undone, before those who have contributed to the Mischief are any Way sensible of what they have been doing: They will, 'tis true, find themselves at last involved in the general Calamity: They may repent, but that Repentance will be but a poor Atonement to their Country, bleeding and expiring by the Wounds which they thro' a corrupt Inadvertency have given.

The SPEECH of J. Howe, Esq; Member for Wilts, upon encreasing of the Number of Forces.

Mr. Speaker,

IT is, Sir, with great Diffidence and Confusion, that I stand up to speak on this Occasion: I think it one of more Difficulty, a more critical Conjunction, than ever I knew under the Consideration of this House. I cannot, Sir, but with the greatest Reluctancy think of adding to the heavy Burthen my Country already labours under; and yet it would be the greatest Concern imaginable to me, if thro' an ill-timed Piece of good Husbandry I should suffer the Nation to be involved in Calamities, which some Expences might have prevented. In this Streight I should be glad to give no Opinion; but yet must now offer such as occurs to me. Peace is the greatest Advantage that can be desired by a free and trading Nation: Any Expence which will contribute to continue that Blessing to us, will be Money well employ'd: What is now proposed to us, I see in the Light of a Measure for Peace: The Encrease of our Forces in general appears to me to be with an Intention, not to make, but to prevent War. We are now in the rightest Situation possible: We take on us the Part of Mediators, not of Principals or Parties in the War: May our good Offices prove effectual. All I can do to make them so, I am sure I wish: God send they may be so! But we must put ourselves into a Condition to be a Weight in which ever Scale we may throw ourselves: For bare Reasons persuasive alone will, I fear, have little Effect: But if the stronger Party is made sensible, that if it refuses to come into reasonable Terms, it will not long continue the stronger Party, our Mediation will be more regarded, and a Minister will be best hearkned to, whose Equipages, instead of a great Number of fine Footmen, consist of a large Body of good Troops. I am therefore, Sir, free to declare for arming ourselves, convinced that an unarmed Mediation must prove an unsuccessful one. But, Sir, as the shewing what a contrary Measure would produce does best illustrate Things, let us consider what would be the natural Effect of our declining to make any war-like Preparations: Would it not be declaring to the *French* that they may go on and conquer; that they may place upon the *Imperial* Throne a Prince of the House of *Bourbon*; that *England* is not now, as formerly, apprehensive of the Encrease of the Power of *France*. This would certainly be the Conclusion the *French* would naturally draw from our not arming: A Conclusion no *Englishman*, surely, would give

them Opportunity to make. War-like Preparations will, I hope, conduce to making Peace: If they fail of making Peace, they will enable us to make War: The Expence will neither Way be lost. A noble Lord was pleased to say that the Prosperity of this Nation depended on the Peace and Tranquillity of our Neighbours: I join with him in Opinion; at least so far that it may be disturbed by their Want of Tranquillity: But surely then we ought not to repine at any Expence to procure that Peace and Tranquillity to them, upon which our own Prosperity is thought to depend. Some Gentlemen seem to apprehend that Arming will engage us in War, without the *Dutch*; far from it: **B** For if it should fail of its desired Success, we are still at Liberty to act as we think best: But upon that Article, I think it most proper to be silent at present: We may, as the Country People express it, when the Time comes, do like our Neighbours. But now, Sir, as I have given my Consent to the Encrease of Forces in general, I must likewise declare, that for the Method, now proposed, of encreasing them, by raising more national Troops, I can by no Means approve of it: After which it will be expected of me to say in what Manner I would have them encreased: For to oppose a Measure, and propose no other in its Place, is certainly very unjustifiable: On that Occasion therefore I am not shy of declaring, that the war-like Preparation I mean, is by making Contracts with foreign Princes for their Troops, in case we call for them: To this Method there is no Objection but the unavoidable Expence: And yet the Expence of National Troops is yet greater: Even the *D*banding of National Troops does not free us from the Expence of them; their Half-pay remains: And 'tis remarkable, that Half-pay Officers, tho' they hardly live, they never die. But other Objections arise to National Troops: The Burthen they are otherwise, and the Danger from them is likewise greater; not that I look on them, as another noble Lord does, as a Standing Army: For it is not to be supposed that this can be the Number to be kept up: That is not my Objection; but I object to the Encrease of National Forces, as a Method in no Circumstance so easy or safe, as the engaging foreign ones. Arming in general I think absolutely necessary, and were there no other Method, I would consent to this: Our House indeed is not on Fire, but our Neighbours is in a Flame: I therefore approve the Encreasing our Forces in general, and only oppose the Method now proposed, of raising National ones, as there is a more easy and more convenient one of doing it, by engaging Foreign Troops.

Dr. Earle's Sermon, March 27.

*The Popish Doctrine of PURGATORY examined.*1 John i. 7. — *The Blood of Jesus Christ his Son cleanseth us from all Sin.*

I. **H**E represents the proper Import of the Words. By the *Blood of Christ*, we are to understand his Death; and by this Manner of expressing it, is signify'd his Dying as an expiatory Sacrifice. By *Cleansing* is meant directly and immediately a *sacrisfical Purgation*, or being pardon'd by Way of Atonement. The Persons *thus* said to be cleansed, or forgiven their Sins, are, no Doubt, all true Believers, whose Character is that they *walk in the Light*, and prove their Faith by their Works. Of these it is said, That the Blood of Christ cleanseth them from all Sin; all Sins of whatever Kind or Degree, and however circumstanced and distinguished.

II. He shews what is the *Romish* Doctrine of Purgatory. They say, That such as die immediately upon their Baptism, and all that suffer Martyrdom, and such as are fully purged before Death, go directly to Heaven. But they pretend, that such as die guilty of lesser Sins, which they call *venial*, before they have repented of them; and such as having been formerly guilty of greater Sins, have not made full Atonement for them; must go to *Purgatory*. Tho' the particular Place where these Souls suffer, or the Quality of their Torments, be not decided by the Church, yet it is own'd they do suffer, and are in Torment; nay the Catechism set out by Order of the Council of *Trent*, calls it a *purgatory Fire*. They do not pretend that these Sufferings are for their *moral* Purification, (as the Afflictions of this Life are allow'd to be) but for their Cleansing in a Way of *Satisfaction* to the Justice of God. They say, that Souls in this Distress are helped by the Prayers and Alms offered for them, and principally by the holy Sacrifice of the Mass, and Papal Indulgences, &c. And finally, they make this Doctrine (for the Substance of it) an Article of Faith, and inforce it with an *Anathema*, i. e. curse those who do not believe it, or have the Courage to say they do not.

III. He argues against the Doctrine of Purgatory, from its Repugnancy to the *Scripture Doctrine* of Cleansing from Sin by the Blood of Christ, as before represented. 1. The Doctrine of Purgatory derogates from those *Perfections of God*, which in the Work of Redemption by Christ he design'd to magnify, viz. his Goodness, his Wisdom, his Justice, his Truth and Faithfulness. 2. It is dishonourable to Christ, who is, by his, All-cleansing Blood, the *Propitiation for our Sins*: Any other Methods of Expiation pre-

tended to are a Reflection upon the Atonement which Christ made as insufficient. 3. It is dishonourable to the Holy Spirit, as representing his Work in the Application of what Christ has purchas'd to Believers as imperfect. 4. It directly tends to spoil much of the Comfort, which should arise in Believers Minds from a Sense of their Reconciliation to God, thro' the Blood of his Son; and abates the Relief we should find against the slavish Fear of Death.

IV. He answers what may be objected against the Conclusiveness of the Argument insisted upon. 1. They plead Scripture; and here they bring only a few dark Texts, which no Man would have ever thought to be to the Purpose, if he had not first taken the Doctrine for granted. All Arguments they bring from the *Old Testament* are arrant Triflings: *Bellarmino* in Effect owns it, when he confesses they are (all but one) only probable Arguments; which are very unfit to establish an Article of Faith, which must be receiv'd upon Pain of Damnation: — For so the Cardinal declares, that he must burn for ever in Hell that denies Purgatory. The one Text he means is not in the Bible, but in the *Apocrypha*, 2 *Maccab.* xii. 41, &c. From the *New Testament* they chiefly urge, 1 *Cor.* iii. 13 - 15. But being *saved so as by Fire*, or out of the Fire, is a proverbial Phrase used not only in Scripture but in profane Authors, to signify a narrow Escape out of great Danger.

They urge also *Matt.* v. 25, 26. and ch. xii. 32. and 1 *Pet.* iii. 18, 19, 20. But let them pitch upon one single Text, which by the unanimous Consent of the Fathers is to be interpreted of Purgatory, in the Sense of the Church of Rome; [and they shall receive Satisfaction. 2. They alledge Tradition: But let them hear what the Popish Bishop *Fisher* says; *Many perhaps* (says he) *are tempted not to rely much upon Indulgences, because the Use of them appears to be new, and very lately known among Christians.* To whom I answer, 'tis not very certain who was the first author of them. The Doctrine of Purgatory was rarely, if at all heard of amongst the Antients, and to this very Day the Greeks believe it not; nor was the Belief either of Purgatory or Indulgences so necessary in the Primitive Church as it is now. — Seeing therefore Purgatory was so lately known and received in the universal Church, who will wonder that in the first Ages of the Church Indulgences were not made use of? 3. Whereas they urge Reason, with what Reasons will they prove, that if the Justice of God may deliver Believers from the Pains of eternal Death, he may not upon the same Account remit all temporal Penalties, and take them directly into a State of Rest, without passing thro' the Fire of Purgatory?

Mr.

Mr. Lowman's Sermon, April 3.

The Principles of Popery Schismatical.

Rom. xi. 22. *Behold therefore the Goodness and Severity of God; on them which fell Severity, but towards thee Goodness, if thou continue in his Goodness, otherwise thou also shalt be cut off.*

THE Apostle here represents the *Jewish Church* cut off from the *Unity and Communion* of God's true Church, while it yet continu'd a *visible Church* in all Acts of *external Communion*. And we may observe farther, that this Warning is directed in particular to the Church of *Rome*, intimating, that Church was not free from the Danger of Schism, or being cut off from the Privileges of the true Church.

I. He shews what Schism is. It is in general some Division or Disunion in Things which ought to be united. One principal Unity of the Christian Church, is the Union of all Christians with Christ as their Head and Governour. This is not improperly called the internal Communion of the invisible Church. Now, if we continue not in the Faith of Christ, and Obedience to his Gospel; if we virtually renounce our Allegiance to him; we thereby separate ourselves from this Unity of his Body, and are separated from this internal Communion of the invisible Church. But there is another Unity of the Christian Church, whereby the Members of it are united to each other. All therefore, who from Pride and Ambition, from Covetousness and private Interest, from Envy or Revenge, from angry Passion or unfociable Temper, shall be the uncharitable Cause of Contentions and Divisions in the Church, are justly chargeable with the Guilt of Schism.

II. He shews what Reasons Protestants have to charge the Principles of *Popery* as schismatical. The Schism is undoubtedly theirs, whose the Cause of it is, (says *Laud* against *Fisher*;) and he makes the Separation, that gave the first just Cause of it; not he that makes an actual Separation upon a just Cause first given. 1. The Church of *Rome* requires the Profession and Practice of great Errors, and dangerous Corruptions. 2. She has made all these Errors and Corruptions *necessary Terms* of her Communion. 3. She imposes them with a most uncharitable Rigor; she excommunicates and anathematizes, and persecutes to Ruin and Destruction with a merciless Cruelty, all who refuse a full and incire Submission to them. 4. She most uncharitably imposes the Profession and Practice of her Errors and Corruptions on Persons, who cannot profess and practise them, without manifest Danger of Cutting themselves off from the Communion of the true Church with Christ the Head, and without damnable Sin; as all Actions against Conscience and the Conviction of the

Mind must certainly be. 5. There is one great Error of *Popery*, a principal Foundation of its other Corruptions, which is directly schismatical in the most dangerous Sense, as virtually denying Christ Jesus the Head, and renouncing Allegiance to him. viz. the Power which the Pope claims, as Christ's pretended Vicar, to make what new Laws he pleases, and on Occasion to alter and change the Laws of Christ, even with a *Non obstante* to Christ's own allowed Institutions.

III. He shews the Weakness and Fallacy of those Arguments by which the Church of *Rome* endeavours to vindicate herself from the Charge of Schism, and to throw it upon the Protestants. 1. It is far from manifest, that the Scriptures they bring to prove that the Church should be secur'd from dangerous Errors, give any particular Promise or Privilege to that Part of the Church, which communicates with the Bishop of *Rome*; They may as well mean those faithful Christians who in all Ages withstood the Errors and Corruptions of *Popery*. 2. It is far from manifest, that those Scriptures promise *unerring Perfection* to any Part of the Church at all. And as to the Papists Charge of Novelty against the Protestant Religion, and asking where it was before *Luther*, it amounts to no more than this; God permitted the Church of *Rome* long to oppose Truths as *antient as the Bible*, and to persecute those who adher'd to those Truths, and in every Age, and in most Parts of *Europe*, all along protested against the usurped Power, and principal Corruptions of that Church (as *Claude of Turin*, *Berenger*, and their Disciples; the *Albigenses* and *Waldenses*; *Wickliff*, *John Huss*, *Jerome of Prague*, their Followers and others;) till at length the good Providence of God blessed many Churches with *free Liberty* to profess with Safety the Truths and Practices of the most antient Christian Church. As then we ought to be sensible, how much we are indebted to the Goodness of God, that the Protestant Reformation began so soon as it did; we ought also to charge it as the great and grievous Sin of the *Roman Church*, that it began no sooner.

Dr. Grosvenor's Sermon, April 10.

F Persecution and Cruelty in the Principles, Practices, and Spirit of the *Romish Church*.

John xvi. 2. *They shall put you out of the Synagogues; yea, the Time cometh that whosoever killeth you will think that he doeth God Service.*

AS a Prophecy, these Words have been dreadfully fulfilled by Persecutors in all Ages. As a Caution, they are enter'd against the most plausible Pretence for Persecution in the World: For if any Thing could sanctify so wicked a Thing, it would be the *Thinking to do God Service* thereby. But this Caution

is added here, to prevent any Man's thinking so.

Persecution proceeds from an Ignorance of God and Religion: Ignorance and Cruelty go together. Ill-Nature, Interest, Love of Plunder, or of Dominion, have their Share in the Business of Persecution, no doubt; but ignorant Zeal will go a great Way in it.

His Notion of Persecution is this—When a Man is hurt in any of his Civil Rights, without any Civil Forfeiture or Crime, merely on Account of the Faith he believes, or the Worship he practises; when that Faith and Worship have nothing in them inconsistent with the Civil Interests of the Community, and the Peace of the Publick; and the Man is able and ready to give all legal Security to the Government for the publick Peace. The Use of Force, or of Pains and Penalties, against such Persons, merely on Account of their religious Opinions; is Persecution.

He then proceeds to make good the Charge of Persecution upon the Church of Rome.

1. Persecution is among the Principles of their Religion. It is not only permitted, as what may be done, but commanded, as what ought to be done: Not only commanded, but enforced by the severest Penalties, and encouraged by the greatest Privileges. By the Councils of *Toledo* and *Lateran*, the Penalties on the Secular Powers for not persecuting Protestants when it is in their Power, are Deposition, and Loss of their Territories, in this Life; and Hell-Fire in the next. The Privileges granted to those who labour in this blessed Work of extirpating Hereticks, are the same as are granted to those who go to the Recovery of the *Holy-Land*, a Release from Penances, and a greater Degree of everlasting Happiness.—Such Penalties upon the Neglect of exterminating Hereticks, and such Rewards for doing it! Is there a Religion under the Cope of Heaven so calculated for Spoil, and Ruin, and general Destruction of Peace on Earth, and Good-Will to Men, as this?

2. Persecution of those who differ from them has ever been their Practice, whenever it has been in their Power. The barbarous Decree of the Council of *Lateran*, under Pope *Innocent III.* was put in Execution in the Days of that very Pope; for he employ'd Armies against the *Albigenses*, who destroy'd above 200,000, in the Space of some Months. *Perionius* avers, that in *France* alone, in that great Persecution against the *Albigenses* and *Waldenses*, there were murder'd no less than 1,000,000. From the Beginning of the Order of *Jesuits*, to the Year 1580, *Baldwinus* reports there were about 900,000 of the Orthodox Christians murder'd, viz. within the Space of 30 or 40 Years. And the holy *Inquisition*, as *Vergerius* witnesseth, (one well acquainted therewith) in less than 30 Years, consum'd 150,000 with all Manner of Cruel-

ty: Inasmuch that Mr. *Joseph Mede* gives it as his Opinion, that the Destruction made upon the Church by the Papists was equal to that of the first 10 Pagan Persecutions; and Dr. *Geddes* asserts, that infinitely more Christian Blood has been shed by the Papal Empire, and its Agents, for not complying with the Idolatry of its Worship, than ever was shed by Rome Heathen. In the short Reign of *Q. Mary* some Hundreds were burnt. In the Massacre of *Paris*, the Number of Protestants taken off is computed at 100,000. The *Irish* Massacre was a bloody Sacrifice offer'd up from the same Religion, wherein about 200,000 Protestants were cut off. The Persecution in *France* under *Lewis XIV.* and the Cruelties of *Thorn*, are recent Instances of the Effects of this bloody Religion; and the Case of the poor *Saltzburghers* is before our Eyes.

3. The Spirit of Popery is a cruel Spirit. Cruelty is the Genius of that Religion. The Religion itself teaches it, breaths it every where, and inspires it into its Votaries. It is calculated to suppress the tenderest Emotions of Humanity. What could ever produce such a Maxim, that 'tis no more Sin to kill an Heretick than a Dog, but that Spirit of Cruelty that has interwoven itself with their Religion? Why such severe Punishments for Difference of Opinion? Why must Men's Minds be search'd into, to find out personal Sentiments by Oaths *ex officio*, by Articles contriv'd on Purpose with a barbed Hook for the Conscience? Why Confiscation of Estate, Banishment, Prison, Torture, for being mistaken, if it be a Mistake, but from Cruelty? Why Death, which cuts off all Opportunity of knowing better, or of Repentance? Or if it must be Death, why so bitter an one as Burning? Or if Burning, why not the most speedy Way of it? Why must a poor Creature be roasted alive at a distant Fire? Why so much Pleasure and Joy in the Spectators at the Torture of a poor Soul, who undergoes it all, rather than do what he thinks would displease God, when the same People shall relent with Pity at the Sight of the Execution of a Robber or a Murderer? (All which Dr. *Geddes* was an Eye-Witness of in the Executions of the *Inquisition* at *Lisbon*; who tells us also, speaking of some young Women in the Prison of the *Inquisition*, Let these young-married Women be kept never so long, there, their Husbands, tho' never so fond of them, dare not for their Lives express the least Uneasiness at it; nor dare a Parent for a Child, nor a Child for a Parent.) Farther, why do they shew an Inclination to do all they can towards damning the Soul, as well as burning the Body? Thus when *John Huss* was condemn'd to be burnt by the Council of *Constance*, in Violation of the Emperor's Faith given him for his safe Return, seven Bishops degraded him; and then a Paper Mitre was put

put upon his Head in Form of a Pyramid, and the Height of a Cubit, on which they had painted 3 Devils of an horrible Shape, with this Inscription, *Hæresiarum*. And in this Condition the Prelates deliver'd his Body to be burnt, adding these Words, and *we devote thy Soul to the Devils in Hell*. Whereas when our Judges pronounce Sentence upon the worst Malefactors, they don't make Sport with their Miseries, nor give them to the Devil, but pray, — *the Lord have Mercy upon thy Soul*. — What Answer can be given to these Questions, or what Account of these Practices, but — *Cruelty*? St. John has finely represented this Cruelty of the Spirit of their Church by the Image of a Woman drunk with Blood, *Rev. xvii. 6. I saw the Woman, drunken with the Blood of the Saints and Martyrs of Jesus*; and when I saw her, I wonder'd with great Admiration, i. e. Wonderful Cruelty!

4. As it does not appear that Popery is mended in these Respects, so 'tis not easy to conceive, how it ever shou'd. Can these Principles be disowned, which are the Dictates of the Holy Ghost; (as they say, that he presides in their Councils) those Decrees and Canons that were fram'd by infallible Councils, without giving up the Doctrine of their Infallibility? Is there any Room for Amendment without owning a Mistake? Popery is still animated by the same Spirit of Cruelty and Fraud as ever. Whatever good Qualities particular Papists among us may shew, their Brethren abroad, as often as they are able, prove to us, that Popery itself is still the same bloody and deceitful Thing that ever it was: Of this, the Treatment of the Protestants abroad, and the Cruelties of the Inquisition, may sufficiently convince us.

The Guilt of so much Blood and Cruelty is an heavy Load upon that Church, that will surely bring her down, and sink her as a Millstone into the Sea. God will judge the great Whore, that has corrupted the Earth, and will avenge the Blood of his Servants, at her Hands, *Rev. xix.* The Kings of the Earth, who have hitherto been terrified into a foolish Subjection to the Insolence and Craft of Men they ought to have controul'd, will come to their Senses, and shall bate the Whore, and make her desolate and naked, and eat her Flesh, and burn her with Fire. And when that blessed Day shall come, wherein the Angel with a mighty Voice shall proclaim, *Babylon the great is fallen, is fallen*; there breaks out an universal Allelujah, that shall fill Heaven and Earth with its Harmony — Every Harp and every Tongue employed, and every Soul in Rapture with melodious Joy!

Mr. Leavelly's Sermon, April 17.

The Reasons and Necessity of the Reformation.

Heb. xi. 3. By Faith Abraham; when he was called to go out, into a Place which he should

after receive for an Inheritance, obeyed; and he went out, not knowing whither he went.

YOU will easily see the Sense and Spirit of my Text shine in what I shall offer to you, and strongly proving the Necessity, and shewing the Reasons of that Reformation that we adhere to and maintain.

A Reformation itself has two essential and comprehensive Parts: 1. Detecting and disclaiming, renouncing, and forsaking all false Authority, and every Corruption of the sure Institutions of Religion, which we have received from God. 2. An actual Return to that Simplicity of Subjection and Obedience, that we owe only to the great Author and Finisher of our Faith.

B He then proceeds to shew the Reason and Necessity of that Reformation, which was begun in so wonderful a Manner, in the Beginning of the 16th Century. It was the most reasonable and necessary Thing to attempt and carry on that Reformation, which all the Christian World, except the Usurpers themselves, requir'd and cry'd out for; and even those Usurpers were constrain'd to make some Professions of that Necessity, and some feigned Shews of intending to do that Work themselves, that others more hearty and sincere might drop it, and leave it to their more artful Management. The Council of Trent, so earnestly desir'd by Emperors and Kings, to settle the disorder'd State of Religion, was conducted by the Court of Rome to defeat all Attempts for Reformation: It remain'd therefore, that all who were convinc'd of the very corrupt State of Religion in the Roman Church, should carry on their Protestations, and reform themselves as well as they could. They were under a Necessity of doing so. For, 1. There are some Things abhorrent to Nature, and Abundance of these in the *Romish* Church.

C even those Usurpers were constrain'd to make some Professions of that Necessity, and some feigned Shews of intending to do that Work themselves, that others more hearty and sincere might drop it, and leave it to their more artful Management. The Council of Trent, so earnestly desir'd by Emperors and Kings, to settle the disorder'd State of Religion, was conducted by the Court of Rome to defeat all Attempts for Reformation: It remain'd therefore, that all who were convinc'd of the very corrupt State of Religion in the Roman Church, should carry on their Protestations, and reform themselves as well as they could. They were under a Necessity of doing so. For, 1. There are some Things abhorrent to Nature, and Abundance of these in the *Romish* Church.

E Falshood and Forgery, Tyranny and Oppression, Injustice and Cruelty, hypocritical Pretences to Religion, only to accomplish worldly Purposes, were sufficient to put Men upon a Reformation of such Abuses. 2. There is a Necessity of Interest, of Self-Preservation and Defence. The Claims of the Papacy are sufficiently evident, that they oppress our Liberties, challenge all our Properties, bring us under the Lash of most terrible Censures, and that direful Excommunication, that thro' the Ignorance and Bigotry of the People, hath been the Disgrace and Ruin of many illustrious Princes and their Dominions. 3. The Main-Spring and Force of this is Conscience; the Sense of our Duty to God. This appear'd in all the Steps of the Reformation, and nothing else could have engag'd the Reformers to disturb the Course of Error and the Reign of Popery at so great a Hazard, and with so unequal Forces. But Conscience is a heavy Weight, the Call of God an awful Sound, and the firm Persuasion of this an All-Sufficient Support.

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FOX-

FOX-HUNTING.

By William Somervile, Esq; (See p. 268.)

FOR these nocturnal thieves, huntsman
prepare
Thy sharpest vengeance. Oh! how glorious 'tis
To right th' oppress'd, and bring the felon vile
To just disgrace! e'er yet the morning peep,
Or stars retire from the first blush of day,
With thy far-echoing voice alarm thy pack,
And rouse thy bold compeers. Then to the
copse,
Thick with entangling grass, or prickly furze
With silence lead thy many-colour'd hounds,
In all their beauty's pride. See! how they
range
Dispers'd, how busily this way and that
They cross, examining with curious nose
Each likely haunt. Hark! on the drag I hear
Their doubtful notes, preluding to a cry
More nobly full, and swell'd with ev'ry mouth.
As stragling armics, at the trumpet's voice,
Press to their standard; hither all repair,
And hurry thro' the woods; with hasty step
Rustling, and full of hope; now driv'n on
heaps [nel sneaks
They push, they strive; while from his ken-
The conscious villain. See! he skulks along,
Slick at the shepherd's cost, and plump with
meals
Porloin'd. So thrive the wicked here below.
Tho' high his brush he bear, tho' tipt with
It gayly shine; yet e're the sun declin'd [white
Recal the shades of night, the pamper'd rogue
Shall rue his fate revers'd; and at his heels
Behold the just avenger, swift to seize
His forfeit head, and thirsting for his blood.
Heavens! what melodious strains! how
beat our hearts
Big with tumultuous joy! the loaded gales
Breath harmony; and as the tempest drives
From wood to wood, thro' ev'ry dark recess
The forest thunders, and the mountains shake.
The chorus swells; less various, and less sweet
The trilling notes, when in those very groves,
The feather'd choristers salute the spring,
And ev'ry bush in consort joins; or when
The master's hand, in modulated air,
Bids the loud organ breath, and all the pow'rs
Of musick in one instrument combine,
An universal minstrelsy. And now
In vain each earth he tries, the doors are barr'd
Impregnable, nor is the covert safe;
He pants for purer air. Hark! what loud shouts
Re-echo thro' the groves! he breaks away,
Shrill horns proclaim his flight. Each strag-
ling hound
Strains o'er the lawn to reach the distant pack.
'Tis triumph all and joy. Now, my brave
youths,
Now give a loose to the clean gen'rous steed;
Flourish the whip, nor spare the galling spur;

But in the madness of delight, forget
Your fears. Far o'er the rocky hills we range,
And dangerous our course; but in the brave
True courage never fails. In vain the stream
In foaming eddies whirls; in vain the ditch
Wide-gaping threatens death. The craggy
steep, [care,
Where the poor dizzy shepherd crawls with
And clings to ev'ry twig, gives us no pain;
But down we sweep, as stoops the falcon bold
To pounce his prey. Then up th' opponent hill,
By the swift motion slung, we mount a loft.
So ships in winter-seas now sliding sink
Adown the sleepy wave, then toss'd on high
Ride on the billows, and defy the storm.
What lengths we pass! where will the
wand'ring chase
Lead us bewilder'd! smooth as swallows skim
The new-shorn mead, and far more swift we
fly.
See my brave pack! how to the head they press,
Jostling in close array, then more diffuse
Obliquely wheel, while from their op'ning
mouths [cranes
The vollied thunder breaks. So when the
Their annual voyage steer, with wanton wing
Their figure oft they change, and their loud
clang
From cloud to cloud rebounds. How far behind
The hunter-crew, wide-stragling o'er the plain!
The panting courser now with trembling nerves
Begins to reel; urg'd by the goading spur,
Makes many a faint effort: he snorts, he
foams; [sides,
The big round drops run trickling down his
With sweat and blood distain'd. Look back
and view
The strange confusion of the vale below,
Where sow'r vexation reigns; see, yon poor
jade,
In vain th' impatient rider frets and swears,
With galling spurs harrows his mangled sides;
He can no more: his stiff unpliant limbs
Rooted in earth, unmov'd, and fix'd he stands,
For ev'ry cruel curse returns a groan,
And sobs, and faints, and dies. Who without
grief
Can view that pamper'd steed, his master's joy,
His minion, and his daily care, well cloath'd,
Well-fed with ev'ry nicer eate; no cost,
No labour spar'd; who, when the flying chase
Broke from the copse, without a rival led
The num'rous train: now a sad spectacle
Of pride brought low, and humbled insolence,
Drove like a pannier'd ass, and scourg'd along.
While these with loosen'd reins, and dangling
heels,
Hang on their reeling palfreys, that scarce bear
Their weights; another in the treach'rous bog
Lies flound'ring half ingulph'd. What bite-
ing thoughts [ments
Torment th' abandon'd crew! old age la-
His vigour spent: the tall, plump, brawny
youth
Curse

Curfes his cumb'rous bulk; and envies now
The short pygmean race, he whilom kenn'd
With proud insulting leer. A chosen few
Alone the sport enjoy, nor droop beneath
Their pleasing toils. Here, huntsman, from
this height

Observe yon birds of prey; if I can judge,
'Tis there the villain lurks; they hover round
And claim him as their own. Was I not right?
See! there he creeps along; his brush he drags,
And sweeps the mire impure; from his wide
jaws [sure

His tongue unmoisten'd hangs; symptoms too
Of sudden death. Hah! yet he flies, nor yields
To black despair. But one loose more, and all
His wiles are vain. Hark! thro' yon village
now [cots

The rattling clamour rings. The barns, the
And leafless elms return the joyous sounds.
Thro' ev'ry homestead and thro' ev'ry yard,
His midnight walks, panting, forlorn, he flies;
Thro' ev'ry hole he sneaks, thro' ev'ry jakes
Plunging he wades besmear'd, and fondly hopes
In a superior stench to lose his own:
But faithful to the track, th' unerring hounds
With peals of echoing vengeance close pursue.
And now distress'd, no sheltering covert near,
Into the hen-roost creeps, whose walls with gore
Dustain'd attest his guilt. There, villain, there
Expect thy fate deserv'd. And soon from thence
The pack inquisitive, with clamour loud,
Drag out their trembling prize; and on his blood
With greedy transport feast. In bolder notes
Each sounding horn proclaims the felon dead:
And all th' assembled village shouts for joy.
The farmer, who beholds his mortal foe
Stretch'd at his feet, applauds the glorious deed,
And grateful calls us to a short repast:
In the full glass the liquid amber smiles,
Our native product. And his good old mate
With choicest viands heaps the lib'ral board;
To crown our triumphs, and reward our toils.

A Pastoral Dialogue between Strephon and Collin.

Streph. HAVE you not seen the morning
Peep over yonder hill? [fun
Then you have seen my *Cloe's* charms
At best but painted ill.

Col. Have you not seen a butterfly
With colours bright and gay?
Then you have seen a thing less fine
Than *Molly* cloath'd in grey.

Streph. The rose, you'll say, of all the field
Can boast the loveliest hue;
But to compare to *Cloe's* cheeks,
It wants the lilly too.

As I sat by her on the plain,
And talk'd the hours away,
She breath'd so sweet I thought my self
In fields of new-mow'd hay.

Col. Not the sweet breath, that's breath'd from
With *Molly's* may compare; [cows,

And when the fings, the list'ning flock
Stand silent round to hear.

She said, as we were walking once
Along the shady grove,
There's none but Collin Molly loves,
And will for ever love.

Streph. Believe not, friend, a woman's word,
Or you are much to blame;
For t'other night behind the elms
She swore to me the same.

Col. Yet I believe your *Cloe's* words,
As in my arms she laid;
That Strephon is so dull a clown,
He'll think me still a maid.

To a Swallow: From Anacreon.

MALICIOUS bird! what punishment,
Due to thy crime, can love invent?
Or clip thy wings, or cut thy tongue,
And spoil thy flight and future song;
That thus, unseasonable guest,
Thou dar'st disturb a lover's rest,
And tear the maid profuse of charms,
My dearest *Betty*, from my arms?

Semblance.

F A R I N E L L I.

WHILST Britain, destitute of aid,
Weeps taxes and decaying trade;
Sees want approach with nimble pace,
And ruin stare her in the face;
Charm'd by the sweet *Italian's* tongue,
In show'rs of gold she pays each song.
Say, politicians, how agree
Such bounty, and such poverty?
Each cit for thee, dear *Farinelli*,
To feed the ear, neglects the belly.
The wond'rous magick of thy voice
Still parts ever-jarring noise:
For thee together they combine,
And in harmonious discord join.
(So th' highest and the lowest note
Mix in the musick of thy throat.)

No more for similes rely on
Orpheus, ye poets, or *Amphion*.
'Tis said indeed, their melody
Could raise a stone, or move a tree;
Could teach the wolves and bears to dance,
Like country 'squire arriv'd from *France*;
Could stop the winds whene'er unruly —
All mighty useful actions truly!
More gainful *Farinelli's* lay:
His musick works another way.
Amphion once could build a town;
His art consists in pulling down.
For him the cites, to please their spouses,
Cut down their trees, and sell their houses;
Whilst he departing, and (what worse is)
Leaving behind him empty purses,
Melodious chymist! counts his gains,
Extracting gold from leaden brains.

X x

Part

Part of Virgil's second Georgic, beginning at
the 458th Verse.

TOO blest the tillers of the peaceful field!
Much envy'd bliss from them alone con-
ceal'd! [more,
For you, whom martial sounds disturb no
The bounteous earth pours forth her various
store.

What tho' no crouds invade your calm retreat,
Nor num'rous clients throng your op'ning gate?
Tho' no wreath'd columns wound the am-
bient sky, [dye,

No costly vestment, stain'd with Tyrian
Or stiff with gold, detain the gazer's eye?
Secure repose, unknowing to deceive, [give,
And all the wealth which nature's self can
Supply th' unenvy'd loss. From rushing rain
The friendly grott defends the grateful swain:
To the tir'd husbandman, when heats invade,
The elm affords his hospitable shade:
The well-fed herd in distant pastures lows,
Close by his side the murm'ring current
flows,

The lowing herd, and murm'ring stream
invite to soft repose.

The hardy youth, inur'd to toil and pain,
Here chace the savage o'er the woodland green;
Here virtuous age religious awe inspires,
And num'rous altars blaze with hallow'd fires:
From hence departing justice chose to rise,
Impatient to regain her native skies.

Ye sacred nine, whose fillets, loosely spread
With circling folds, enclose my votive head,
Propitious hear your humble vot'ry's prayer,
And guide me thro' the chrystal fields of air:
Teach me to know the radiant signs on high,
And all the stars that deck yon spangled
canopy;

Whence spring the various failings of the sun,
And whence the darkness of the lab'ring moon;
Why shakes the earth, why from the watry
plain

Rush forth th' embattled billows of the main;
What force compels them to a quick retreat,
And leads them peaceful to their antient seat.
But if my breast, devoid of native fire,
Perform but ill my first and chief desire,
To my glad eyes the happy region shew,
Where murm'ring streams in swift meanders
flow, [pride,

Where flow'ry meadows glow with painted
And winding *Sperchius* rolls his silver tide;
To fam'd *Taygetus* my steps convey,
Where *Spartan* maids their wanton orgies play;
Or waft me to the cool refreshing shade
Of *Ibracian Hæmus*, with his leafy head:
There lay me gently in some calm retreat,
And hide me from the parching dog-star's heat.

The 65th Psalm paraphrased.

I.

STRIKE, my muse, the vocal lyre!
Let each softer note be drown'd

In the echoing solemn sound,
And join thy voice with the celestial quire.
Begin, ye radiant bands, on high
Above the wide-extended sky:
To God, to whom all praise belongs,
Thron'd in a deep abyss of light,
Too severe for humane sight,
Return the grateful tribute of your songs.
To God, lo! votive altars blaze,
Where-e're creation's utmost bound
In fluid ether fix'd is found,
And *Sion's* sacred hill augments the solemn lays.

II.

Lord of heav'n, and judge of earth,
Who call'dst this universe to birth!
Let not our numerous sins provoke
The long-deserv'd impending stroke;
Stop, O stop, th' avenging hand,
Nor ope thy magazines of death to scourge a
guilty land.

'Tis done! the dreadful host is gone,
Th' ascending incense reach'd *Jehovah's*
To him shall all mankind repair, [throne:
All from the lab'ring hind to *Cesar's* purple heir.

III.

Blest is the man, ah! doubly blest,
Who feels thy power exerted in his breast;
He near the holy altar plac'd,
Within thy sacred temple lives;
His open'd mind may freely tast
Th' ineffable delights thy presence gives.

IV.

By dreadful hosts of wonders shewn,
Where stamp'd in lively characters,
Justice with mercy join'd appears,
Thou mak'st thy name to wondring nations
On thy influencing care [known.
Ev'ry creature's hope depends;
To thee shall all direct their prayer,
Where-e'er the solid earth its pensile frame
extends.

V.

Where-e'er old ocean spreads his circling bounds,
Where-e'er the even vessel glides
Swift thro' the impetuous tides,
Jehovah's name in solemn song resounds.
In vain th' embattled waves engage
In momentary rage;
He bids the stormy winds suppress their noise,
And stills the warring sea's tumultuous voice.

VI.

Thou, lord, with pow'r begirt around,
Spak'st to the earth with waves o'erspread;
Th' emerging hills a passage found,
And rear'd aloft their tumid head:
When *God* in thunder loudly speaks,
And veils with night th' affrighted sky;
Earth to her inmost center shakes,
And barb'rous nations own a present *Duty*.

VII.

At thy command ethereal light,
Welcome and indulgent guest!
Purples o'er her native east,
And from her sable empire chases night:
Then

Then the wing'd choristers of air
To the vocal groves repair;
There each renew's his warbled lays,
And tunes his little throat to carol forth thy
praise.

VIII.

The genial show'rs descend at thy command,
And with fresh herbage crown the barren land:
Here rising corn waves o'er th' extended plain,
There streams soft-ebbing roll their humid
Thou mak'st the congregated store, [train.
Descending from the neighbouring hills,
Its waves in swift meanders pour,
And glad the vales with plenteous rills.
Thence moist'ned glebes their product yield,
And yellow harvest crowns the fruitful field.

IX.

Blest by thy care the circling year
Revolves, with peace and plenty crown'd;
Ev'n desert lands thy praise declare,
And echoing hills return the sound.
The whole creation joins in silent lays,
And speaks, tho' mute, its great Creator's
praise.

A Paraphrase on the 104th Psalm.
By Mr. Victor.

BLESS, O my soul, the lord exceeding
awful!
On the high arch of heav'n he sits enthron'd,
With dazzling light array'd, and blaze, & glory!
Whose ample skirts, diffusing orient beams,
Illumine all the blue translucent æther!
And the almighty walks upon the wings
Of all the winds! and airy meteors flash
Abroad his dreadful messages! 'twas he,
Wide circling on her centre, fix'd the earth,
High in the ambient air! and spread her face,
With seas, and oceans, and unnumber'd
streams!

Great are thy works, O God! thou hast or-
Eternal bounds unto the raging seas! [dain'd
And thro' the porous womb of rocks and hills
Let out the gushing fountains, falling tuneful
From rock to rock, adown their shaggy sides,
And thence meand'ring in the lawns and meads
Where herbs and flowers grow in various hue.

From his high chambers in the fluent clouds
He sendeth soft'ning rain; moisture prolific!
That gently watreth thirsty hill and dale!
'Till earth, with plenty crown'd of golden fruits,
Smiles amiable. Tender blades of grass
He causeth spring, that cattle there may browse
Luxurious. Nor for man's relief are wanting
Herbs, part expiring aromatic fumes
Of healing virtue; part with juice delicious,
Inviting sweet repast; with wine to cheer
The heavy heart, and gloomy cares dispel;
And corn, the cherisher of humane nature.

The trees of God are flourishing and fair
Without the art of man; the mountain cedars
Upon the pathless heights of Lebanon
Advance to mighty stature, and expand
An ample shelter to the storks and eagles.

Wide when he spreads the curtains of the night,
'The forests he unlocks, and lets the Lyons
Roar through the silent wilderness for prey,
And seek their meat from him, whose liberal
hand

The universe sustains! all night they prou'd
Secure, and undisturb'd, 'till morn appears;
Back to their haunts he sends the ravagers,
And man arises to renew his toil.

How manifold, O Lord! thy works appear!
Thee the large earth and the unbounded air,
Reptiles, and beasts, and birds, proclaim thy
bounty!

And from the deep the huge leviathan
Upheaves his cumb'rous mail, attesting thee!
On thee, these all for sustenance attend,
Thou freely giv'st, and they are fill'd with good
And when thou turn'st away thy face, they
perish;

But still a standing monument of praise
The world remains; and thou, with bounteous
hand,

Dost the wide waste of mould'ring time repair.

In hymns to God, from whom I have my
being,

I will, the life he has bestow'd, employ;
Sweet exercise! that to my soul will yield
Soft peace, and streams of joy, and heavenly
solace:

Let impious men, by impious deeds, draw down
Almighty vengeance on their guilty heads,
And swift destruction seize the direful crew;
Blest thou, my soul, the lord, thy God; and join
In consort, all ye list'ning worlds around.

The XVI Ode of the second Book of Horace.

WHEN threatening storms begin to rise,
And gloomy darkness rules the skies,
The mariner, with fear oppress'd,
Wishes himself, on land, at rest.

For rest, the soldier spends his life
Amidst the toils of war and strife;
That rest, which can't be bought, or sold,
For heaps of jewels or of gold.

For, neither wealth, nor power can cure
The anxious moments we endure;
Nor miser's chest, nor monarch's state,
The troubles of the mind abate.

Happy the man! who lives content
With what the bounteous gods have sent:
His gentle sleep no cares annoy,
No thirst of gain disturbs his joy.

Since life's uncertain, why should we
Thus careful of the future be?
To distant lands why should we run,
That lie beneath another sun?

'Tis all in vain where-e'er we go,
Thro' Africk's heat, or Scythia's snow:
Inquietude we still shall find;
For who can leave himself behind?

Vexatious care will still pursue,
And keep us ever in its view,

X x 2

'Twill

'Twill climb the lofty vessel's side,
And haunt us 'midst the raging tide.

Do thou enjoy the present day,
Nor to vain fears thy soul betray;
With patience all thy troubles bear:
For none are always happy here.

Pelides soon resign'd his breath,
And felt a hasty, sudden death:
Curs'd with long life, *Typhorus* sees
His body waste by slow degrees.
So fate, perhaps, to thankless me
Will add those days, it takes from thee.

Th' indulgent gods on thee bestow
Plenty of all things here below;
Abundant riches you possess,
And happy are, if wealth can bless.

Luxuriant nature, charming still,
And still obedient to thy will,
Bids pleasure every habit wear,
T'encrease thy joy, and end thy care.

But I from noisy *Rome* retire,
And fields, and solitude admire;
Yet, in the desert I can find
The greatest bliss of humankind.

By some sweet shade, or sacred spring,
The muse's willing lyre I string,
Contemning all the giddy croud,
Fantaſtick, insolent, and proud.

J. W.

The Golden Age.

IN earliest times when good old *Saturn* sway'd,
And this terrestrial world with joy survey'd,
The happy men, that first possess this earth,
Spent their dear hours in endless rounds of mirth;
They claim'd no titles from descent or blood,
But that, which made them noble, made them
good: [rest,
Envy was not. None thought themselves op-
For ev'ry one, what most he lik'd, possess.
Then, all were friends, no seeming wrongs were
heard,

Love was their law, and innocence their guard;
No snarling words from drunken fits ensu'd,
Acorns and strawberries were all their food.
From painful cares of luxury they fled,
And on the wholesome herbs of nature fed.
Possess'd of inward peace they eat their fill,
And drank the crystal of the murm'ring rill.
Unbrib'd by riches, as unaw'd by fear,
Their words were artless, and their thoughts
sincere.

No ships as yet the guiltless seas o'erspread,
Nor ax to tree, nor saw to wood was laid:
But each, contented in his native plain,
Scorn'd to explore new worlds in hopes of gain.
Immortal spring then blest'd those happy times,
Strangers to vice, as yet unknown to crimes.

But when good *Saturn* left the seats above,
And all things yielded to the force of *Jove*,
In course of times an iron age appear'd,
When injuries were felt, and wrongs were heard.

All that is evil to mankind is known,
The wife her husband kills, and he the son;
Eternal fraud the highest place demands,
The good and wife are slain by impious hands.
A servile flattery the world attends,
Your greatest enemies will seem your friends.
Deceit and impudence triumphant reign,
Folly and vice a wond'rous sway obtain.
Surprising ills surround the stage of life,
Disdain and guilt, ingratitude and strife.
Ye gods! may we those happier times behold,
Reform the world, and give an age of gold.

J. W.

*A young Lady having ever Night promised
another to lead a retired Life with her, sent
her the following Verses the next Morning.*

ALL compliance apart,
I examin'd my heart
Last night, as I laid me to rest;
And methinks I'm inclin'd
To a change of my mind,
For you know second thoughts are the best.

To retire from the crowd,
For to make ourselves good,
By avoiding ev'ry temptation,
Is in truth to reveal,
What we ought to conceal,
That our passions want some regulation.

It will much abound
To our praise to be found,
In a world so prolifick of evil,
Unpolluted and pure,
Tho' not so demure,
As to wage open war with the devil.

So bidding farewell
To all thoughts of a cell,
I resolve on a militant life;
And if brought to distress,
Why then I'll confess,
And do penance in shape of a wife.

A Song. By a young Lady.

YE happy nymphs, whose harmless hearts
No fatal sorrows prove;
Who never knew men's faithless arts,
Or felt the pangs of love.

If dear contentment is a prize,
Believe not what they say:
Their specious tales are all disguise,
Invented to betray.

Alas! how certain is our grief!
From cares how can we fly?
When our fond sex are all belief,
And man is all a lie.

LAUDANUM.

WHERE *Somnus'* temple rises from a
ground,
Spreading a gloomy, dusky, shade around;
The

The poppy, blushing with its livid red,
Rises, and nodding waves its drowsy head.

Blest flower! whose juice such influence
contains,

As quells the body's agonizing pains;
And gently lulls into a soothing rest
The swelling sorrows of a troubled breast;
All my attempts, great sov'reign, are too low,
In numbers worthy of thyself to show
The great acknowledgments to thee we owe.

When, deaf to prayers and tears, th' ob-
durate fair

Looks on her suppliant with an haughty air;
When with a careless look she hears him
trace

The sev'ral beauties of her shape and face;
Hears the dear titles, angel, charmer, queen,
With seemingly an absent air and mien;
Full of despair, to mitigate his grief,
To thee he flies, and finds a sure relief;
In one soft hour the supercilious eye,
The toils indignant, and the keen reply
Are all hush'd up and lost: the downy balm
Lulls all the boiling passions to a calm.

The evils or the cares of life t' evade,
Not the rude vulgar only crave thy aid.
Impartially beneficent! e'en he,
Who sweats beneath the load of majesty,
Fatigu'd with honour, or the cares of state,
(The sad inseparables of being great)
Delights his regal honours to resign
To thee, and worship humbly at thy shrine.
'Tis not still silence, nor a bed of down,
Thou great specifick, thou can'st blunt alone
Those thorns, which line the circle of a
crown.

But most of all, and most in vain implores
The guilty wretch thy sov'reign healing
powers.

Where'er he moves, a train of plagues display
Their several terrors in a dread array;
'Tis now he sees the injur'd widow's tears,
And now relenting hears the orphan's pray'rs;
Eternal sorrows being thus begun,
Where shall he go? himself he cannot shun:
'Tis true, by thee the terrors of his breast
Are, for a while, hush'd to a soothing rest;
But the relief is short; a while-- and then
His baleful company awake again,
And of thy absence dreadfully complain.
Thrice happy, who in virtue's paths delight,
Whose lives, like harmless infants tears,
invite

The gentle slumbers of the peaceful night.

But while thy dosing virtues I rehearse,
I feel thy drowsy influence in my verse;
And lest, great Sirs, to you it should extend,
Command your sleepy poet to descend.

MITHRIDATE.

Confin'd to themes medicinal — I chuse
Fam'd *Mitridate* the subject of my
muse.

If mere antiquities of ev'ry kind
Impress a pleasing reverence on the mind,
(The useless coin obscur'd with eating rust,
A shatter'd ruin, or a mould'ring bust;)
This prais'd invention, sure, of antient art
May juster cause for our esteem impart.

How grand its venerable stamp appears!
The priz'd discovery of two thousand years!
By *Mitridates*' studious toil prepar'd,
From poison's venom a relief and guard:
Who (lest he by th' infected bowl surpriz'd
Should fall its prey) this antidote devis'd,
The happy product of his royal skill,
And with the monarch's name distinguish'd
still.

Illustrious *Pompey*, who impell'd by fate,
With prosp'rous arms subdu'd the *Asian* state,
Found in his cabinet the treasur'd spoil,
And safe convey'd it to the *Latian* soil;
'Till sage *Democrates* (concern'd to save
The princely jewel from th' obscuring grave,)
In verse the valu'd recipe retain'd:
Whence *Galen* last the costly compound gain'd;
And thro' long series from his lib'ral hand
The noble gift has blest *Britannia*'s land.
What rich ingredients, of a various kind,
Are in the curious composition join'd! [clasp,
Gums, spices, herbs, and flowers, a num'rous
Unite their virtues and impower the mass.

As num'rous too the instances of use,
In which its friendly aids to health conduce;
Chief cordial, when the languid spirit droops,
Or baneful poisons mix the deadly cups;
Or nature in too small degrees perspires
And heat from sudorifick helps requires:
When chilly colds fast lock the streighten'd
pores,

And kindling fever waists the vital stores,
With gentle influence it assists to close
The weary eyes, when pain denies repose.
Not *Morpheus*' rod, nor *Hermes*' fabl'd wand
More sure could sleep's lethargick powers
command.

As thus my muse, inspir'd with active lays,
The pow'rful opiate would proceed to praise;
Her self seems charm'd by slumber's magicke
And like old *Homer*'s she begins to nod. [rod
'Tis time we cease, nor tediously prolong
The dead dull numbers of the drowsy song;
Lest by the theme and verse impress'd too deep,
The audience like the bard — are lull'd to sleep.

Mr. BOLUS's Speech.

AS when from high-exalted station
Dull *Quack* has finish'd his oration;
Arch *Andrew* enters on his part,
And next displays his merry art;
So my pert muse to entertain
The audience with her hum'rous vein,
In comick strains attempts her pranks,
Like drol to our *school*-mountebanks.

You've finely been harangu'd to day,
On this *materia medica*,

(With-

(Without the *nine*, our pow'rful aiders)
 Dry theme for our poetick traders:
Apollo sure each poet impels,
 They write so naturally of *simples*:
 Or dame of *Battersea* in his stead
 Fam'd *artiss!* has our bards assisted;
 As many owe a reputation
 To that sage matron's operation.

— But letting others themes alone,
 'Tis time I shou'd attend my own.
 Amid the various forms of *flops*,
Pill, *draught*, *eclegma*, *powder*, *drops*,
 The *musés* (who at will controul us)
 Prompt me to chant in praise of *Bolus*.

As form is matter of my lay,
 I'll treat it in a formal way.
 And — first, by reasons I'll endeavour
 To turn most votes in *Bolus'* favour.
 Then, secondly, in various grievements
 His virtues tell, and strange atchievements.

First, then — Is ought so neat as this in all
 The numerous kinds of forms medicinal?
 What is the pill, that represents
 Our favourite dose in less contents?
 Why, e'er your number you have took,
 The repetition makes you puke.
 While *Bolus*, ent'ring glib and neatly,
 Slips down, and does your job compleatly.
 Nor — nauseous *liquids* — phaugh! 'tis clear
 They'll bear no competition here;
 While pouring out they froth and surge,
 Sufficient to provoke a purge:
 And the stain'd cups and steam sent from it
 Wou'd give a very dog a vomit.
 How different *Bolus* does appear,
 Like bean enclos'd in splendid chair?
 In snowy paper trimly wrought,
 Sir *Fopling* of a dose is brought;
 And when his covering you unfold,
 Shines gayly dress'd in tempting gold.
Eclegmas, *powders* ne'er can bribe
 Your preference, sure; a nasty tribe!
 They make sick patients mere buffoons,
 Took down on thumbs, and eat with spoons.
 Mere mock of appetite, and worse
 Than fabled feast of *Tantalus*!
 Whet'er you take 'em they provoke ye,
 Cling round your mouth, stick, suncar, and
 choak ye.

Then *drops* — Why they too much encumber,
 Require due vehicle and number:
 Oft flow too tardy, or too thick:
 And shou'd the crazy brain and sick
 Be puzzled with arithmetick?
 When *Bolus* may be swallow'd winking,
 Without the least delay or thinking.
 Thus my first *general* being ended,
 And fav'rite med'cine recommended;
 The *second* now in order due,
 And *Application* thou'd ensue.
 But these for want of room and time
 (With orators a common crime)
 Remain for future — Yet a hint
 Or so I'll drop. — The tale's in print.

Poor *Sim* when *Bolus* (often took)
 The squeamish wretch no more cou'd brook,
 If plac'd but in his sight, they tell,
 Wou'd purge, and do the feat as well.
 If this clear fact appears, you'll deem
 With prudence I dismiss the theme,
 For fear, by bare discourse — the *poison*
 Produce the same unlucky motion.

D — Hall.

Hortus ubi, & tecto vicinus jugis aquæ font.
 Hor.

FROM noise and nonsense on the bank of
Tbames,
 Self-loving fops, and trifle-loving dames;
 From bustling crowds, and what my hearing
 loaths,
 The roar of coaches, and the belch of oaths;
 From city cries squawl'd in a tongue un-
 known,
 (Which shews our very mob to op'ra prone)
 And all the busy nothings of the town;
 My muse to D — directs her flight,
 Whose peaceful shade and rural charms invite;
 Whose awful spires command the distant fields,
 Where bounteous heav'n both health and plen-
 ty yields.

Conduct me thro' the lofty rooms which stand
 True monuments of *Redgrave's* skilful hand;
 The hall, capacious for the *Christmas* feast;
 The stairs, with arms of ancient kindred
 grac'd;
 Now to the cellar vaults, where well-brew'd
 With strength grows old, without e'er grow-
 ing stale;
 Pleasant and mild it like its owner smiles,
 Unlike in this, that it too soon beguiles.
 Here's to his health! may joys unmix'd still
 flow,

And ev'ry hour-glass run as smooth as now!
 And when with comfort his last sand is done,
 Turn up the glass again to's virtuous son.
 But if a foreign vintage takes you most,
 Taste the best wines that *Portugal* can boast;
 Those next our beer do *English* hearts most good,
French wines, and politicks, but sour our blood.
 Then to the garden down the green descent,
 And guess by that what *Adam's Eden* meant;
 Survey the fine canals, whose silver glass
 Reflects each smiling nymph's deluding face,
 Whilst echo may in a calm ev'ning walk,
 Repeat the am'rous virgin's lonely talk;
 See there the swan, with soft and spotless down,
 Sails proudly by, as pleas'd with being shown;
 Her emblem still, for if you come too near
 He scuds aloof, and leaves you where you were.
 Hard by a brook does in a basin turn,
 And like a river-god makes that his urn;
 What sweet refreshment, in a sultry hour,
 In that same wat'ry bed to plunge all o'er!
 Then, with recruited vigour, rise as gay
 As *Phæbus* does each morning from the sea.

To paint the walls peaches and nectrins
 join,
 And blushing grapes adorn the verdant vine.
 Nice gravel walks of *Tagus* golden hue,
 Smooth shaven greens delicious to the view,
 Enamell'd beds in artificial maze,
 We fancy *Flora* dress'd in *Mecblin* lace.
 Ruddy *Pomona* claims our next regard
 Scorning the confines of one single yard;
 The prudent master here extends his views,
 And raises apples from his hedges rows,
 Whose gen'rous juice his cyder-press o'er-
 flows.

How neat the dairy, where clean lasses turn
 The well-press'd cheese, and fragrant butter
 churn!

The stables, so magnificently great,
 Might pass with some for a good manour seat,
 Just such as entertain'd, as authors say,
 The four-legg'd consul of *Caligula*.
 But I forbear, unequal to set forth
 The place's beauty, or its owner's worth.
 Enough for me, to deck some humbler tale
 With rustick garland, gather'd from the vale;
 To crown the blessings of the neighbouring
 farm,
 And with low songs the lads and lasses charm;
 Like that, when mowers whet their crooked
 mow,

Or early damsel shrils beneath her cow,
 Or blithsome carter whistles to his team,
 When jingling bells revive the tir'd and lame:
 So *Orpheus* heretofore made brutes to dance,
 As fiddlers now the wooden shoes of *France*.
 Thro' lowing herds or bleating flocks I roam,
 Or join the chorus of a harvest home.
 But when some jovial 'squire his hounds lead
 forth,
 Like *Guts* and *Vandals* pouring from the north,
 I change my note, ashamed to be out-done
 By *Sweet-Lip's* tenor, or deep *Bowman's* tone;
 Then mount *Sorrello* eager for the toil,
 Nor with the curate lag upon the soil;
 But over hedge and ditch attend the 'squire,
 To end the day with ale and logwood fire,
 Admire his gelding, coax his fav'rite dog,
 And sing of *Chevy Chase*, or *Molly Mog*.

S O N G.

I.

WHERE shall a love-sick virgin find
 The sweet, compos'd, contented mind,
 When passions raging like the wind

Distract her tender soul?

A parent's arbitrary voice,
 Misled by riches glittering toys,
 Denies the freedom of her choice,
 And every wish controuls.

II.

O smiling liberty appear,
 Thou only canst relieve my care,
 Dispel each doubt, each gloomy fear,
 And every pain remove:

Come, like a soft refreshing breeze,
 In gentle whispers give me ease,
 From every grief my soul release,
 And waft me to my love.

Mr. Prior's Cupid mistaken. Imitated in
 Latin.

*P*arsa per campos *Venus* alma quondam
 Venit ad rivum placide fluentem;
 Constitit diva, & vitreo lavabat
 Membra liquore.

Fortè cum venit puer huc *Cupido*,
 Gaudet, & certum bene præparatus
 Detrahit telum gravidâ pharetrâ,
 Tendit & arcum.

Nesciam flecti celerem sagittam
 Acer emittit, niveoque figit
 Pectori matris nimis beu! securæ
 Hujus ab ictu.

Concidens inquit dea, quid, se lesa?
 Quid facis, demens? pereos sagittâ,
 Quam, scelus! monstrum! tua præparavit
 Impia dextra.

Sentit errorem puer, atque falsus
 Defluit malis agitatus humor,
 Atque, cum sivit dolor, est locutus
 Talia verba.

Mater, erravi, neque te sciebam;
 Te Cloen divam facile putavi:
 Plurimos lucens oculos fefellit,
 Me quoque fallit.

C L O E.

——— Hæret lateri lethalis arundo.

TO that sweet village, where no purling rill
 Dances in murmurs to the craggy hill,
 But woodbines green in circling mazes twine,
 And all the verdant charms at once combine,
 Ye winds propitious, bear me swift along,
 To gaze on *Cloe*, and grow warm in song;
 Thy glories, *Cloe*, shall adorn the page,
 Blaze out in this, and warm another age.

Tho' *Pope* in lofty flight o'er *Windfor* soar,
 And wisely makes that shine, that shone be-
 Yet must the poet and the forest too [fore,
 Borrow true glories and fresh sweets from you.

Soon as the charming face I view'd, my heart
 Danc'd in wild transport, bled in ev'ry part;
 When thro' the fragrant meads I walk'd along
 Too blest with *Cloe* while the linnet sung.
 Each rival artist tun'd his warbling note,
 Each breath'd melodious musick from his
 throat. [plains,

Well might her awful presence charm the
 And draw from *Philoel* love-labour'd strains,
 Since every human soul relenting sighs,
 Breath's out soft accents, fondly doats, and dies.

Smile at faint envy in it's pale disguise,
 You merit, *Cloe*, and you gain the prize;
 High without pride, with majesty sedate,
 As *Venus* fair, as *Pallas* wife and great.

A SONG.

EACH fleeting minute *Sylvia* tries
 Some curious delicate disguise.
 Now she bills like any dove,
 And coos, and coos, and coos out love.
 Frowns succeed — she bids her swain
 Never think she'll love again.
 Now she's coy, and now she's free;
 Now she will, and won't agree:
 Now she's vex'd — and now she's pleas'd;
 Now she won't — yet will be teiz'd.
 A constant slave for something new,
 To plague herself as well as you.
Sylvia then — to ease your care,
 Try for once to be sincere.
 Believe — however hard the task,
 Your sex can't wear a surer mask.

An Epistle from Cambridge.

THOU plagu'd with algebraic lectures,
 And astronomical conjectures,
 Wean'd from the sweets of poetry
 To scraps of dry philosophy,
 You see, dear *Hal*, I've found a time
 T' express my thoughts to you in rhyme;
 For why, my friend, shou'd distant parts,
 Or time disjoin united hearts?
 Since, tho' by intervening space
 Depriv'd of speaking face to face,
 By faithful emissary letter
 We may converse as well, or better.
 And not to stretch my narrow fancy
 To show what mighty things I can say,
 As some will strain at simile,
 First work it fine, and then apply
 Old *Butler's* rhymes to *Prior's* thoughts,
 And chuse to mimick all their faults;
 By head and shoulders bring in a stick
 To show their knack at *Hudibrastick*;
 I'll tell you as a friend and crony
 How here I spend my time and money.

No more majestic *Virgil's* heights,
 Nor tow'ring *Milton's* lofty flights,
 Nor courtly *Horace's* rebukes,
 Who banters vice with friendly jokes,
 Nor *Congreve's* life, nor *Cowley's* fire,
 Nor all the beauties, which conspire
 To place the greatest bays upon
 Th' immortal brows of *Addison*,
Prior's inimitable ease,
 Nor *Pope's* harmonious numbers please.
 How can poetick flow'rs abound?
 How spring in philosophick ground?
Homer indeed, if I cou'd show it,
 Was both philosopher and poet,
 But tedious philosophick chapters
 Quite stifle my poetick raptures;
 And I to *Phœbus* bid adieu,
 When first I took my leave of you.

Now algebra, geometry,
 Arithmetick, astronomy,
 Opticks, chronology, and staticks,
 All tiresome parts of mathematicks,
 With twenty harder names than these
 Disturb my brains, and break my peace.
 All seeming inconsistencies
 Are solv'd by A's, or solv'd by B's;
 Our senses are depriv'd by prisms,
 Our arguments by syllogisms.
 If I should confidently write,
 This ink is black, this paper white,
 They'd contradict it, and perplex one
 With motion, light, and it's reflection,
 And solve th' apparent falshood by
 The curious structure of the eye.

Shou'd you the poker want, and take it,
 Glowing as red as fire can make it,
 And burn your finger, or your coat,
 They'd falsely tell you, 'tis not hot;
 The fire they say has in't, 'tis true,
 The power of causing pain in you;
 But no more heat's in fire, that heats you,
 Than there is pain i'th' stick that beats you.
 And thus philosophers expound
 The names of odour, taste, and sound;
 That wine and verjuice, grapes and dung
 Affect the fibres of the tongue;
 Carnations, violets and roses
 Raise a sensation in your noses;
 But that there's none of us can tell
 That these have either taste or smell:
 That when melodious *M* — sings,
 Or *G* — tunes the trembling strings;
 Or when the trumpets brisk alarms
 Call forth the chearful youth to arms,
 Convey'd thro' undulating air
 The musick's only in the ear.

We're told how planets roll on high,
 How large their orbits, and how nigh;
 I hope in little time to know,
 Whether the moon's a cheese, or no;
 Whether the man in't (as some tell ye)
 With beef and pudding fills his belly;
 Why, like a lunatick confin'd,
 He lives at distance from mankind;
 Who at one resolute attack
 Might whirl his prison off his back;
 Or like a maggot in a nut
 Full bravely eat his passage out.

No more — this due to friendship take,
 Not basely writ for writing sake;
 No longer doubt my true respect,
 Nor call this short delay neglect:
 At least excuse it, when you see
 This pledge of my fidelity;
 For he that deigns to make you easy,
 And his invention strains to please you,
 To show his friendship cracks his brains,
 And is a madman if he feigns.

The GENTLEMAN'S

Monthly Intelligencer.

JUNE, 1735.

WEDNESDAY, June 4.



HIS Morning, *Sutton* and *Gregory*, in the first Cart, and *Hughes* and *Lewis* in the second, were carried under a strong Guard to Tyburn. *Lewis*, for the Murder of his Aunt, appeared sick and quite stupify'd: *Hughes*, for the Murder of his Mother, seemed very penitent; *Sutton* appear'd not much concern'd, but just before he was turn'd off shed a few Tears, and made a Speech to the Spectators; his Brother *George Sutton* was in the Cart with him, to whom he spoke in private and kiss'd him; but *Gregory* behav'd in a bold, impudent, senseless Manner, talking during the Prayers to the People in the Cart, and looking about him at the Mob, who in a scandalous Manner threw Dirt; he did not shew the least Concern, or once change his Countenance; he declar'd he never committed any Crime till about a Fortnight before *Christmas* last, and then turn'd House-breaker to support his Brother *Jerry* (who died in *Winchester* Goal of his Wounds) who was then confin'd in Goal on the Suspicion of Deer-stealing, and join'd with *Fielder*, &c. he also pretended that his Brother, executed at *Chebmsford*, died wrongfully. *Peele* was first repriev'd for a Month, and afterwards for Transportation for Life. *Lattimer* was also repriev'd. (See p. 278.)

His Excellency the Portuguese Envoy had a private Audience of her Majesty at *Kensington*, and deliver'd Letters, written by the King's own Hand, to thank his Majesty for the Resolution he had taken of sending a Fleet to *Portugal*, and to assure him, that the Obligations due to *Great Britain* for such a powerful Assistance, will never be forgotten by him or his People.

A Subterraneous Work is by her Majesty's Order carrying on in the Royal Gardens at *Richmond*, which is to be called *Merlin's Cave*, adorn'd with Astronomical Figures and Characters.

SATURDAY, 7.

One *Nicholas Palamounter* was committed to *Newgate* by Justice *Dewell*, on the Oath of *John Andrews*, for breaking open his House in the Parish of *Illogan* in *Cornwall*, in the Night-time, and shooting his Mother, *Margery Andrews*, and afterwards carrying off

(with 3 other Persons) 4 silver Spoons, and about 3*l.* in Money: This Murder and Robbery were committed about 14 Years ago; and *Mr. Andrews* hearing he was in the *Savoy* for Desertion, being a Soldier, he went to see him, and found him to be the same Person.

MONDAY, 9.

This Night, between Eleven and Twelve o'Clock, a Fire broke out in *Cecil-Court*, *St. Martin's-Lane*, which communicated itself into *St. Martin's-Court* contiguous thereto, and continued with incredible Fury for two Hours before Water could be got to supply the Engines. About Three it was got under, when about 16 Houses were destroy'd, viz. 12 in *St. Martin's-Court*, and four in *Cecil-Court*, besides a great many others very much damaged. Two Days after one *Elizabeth Callo-way*, an Irish Woman and a Papist, at whose House the Fire began, was committed to *Newgate*, on Suspicion of having willfully set it on Fire, to be reveng'd on her Landlord, who had given her Warning upon Complaint of the Neighbours of the Disorders committed by her. She denied the Fact, but the Threats she had made several of her Neighbours to rout them out, her declaring to her Landlord, when he gave her Warning, that she wou'd be even with him, and wou'd have a Bonfire on the 10th of *June*, her Method of inveigling most of her Lodgers abroad, &c. seem to fasten a strong Suspicion of Guilt upon her.

THURSDAY, 12.

Both Houses of Parliament met at *Westminster*, pursuant to Prorogation, when the Lord-Chancellor further prorogu'd them to *July 31*.

MONDAY, 16.

A Trial came on in the Court of *King's-Bench* before the *L. C. J. Hardwicke*, wherein *John Edwards* was Plaintiff, and *John Veazy*, a Constable, Defendant. The Plaintiff had brought his Action against the Defendant for taking out of his House a Silver Tankard, which Fact the Defendant admitted, and justify'd himself under a Warrant from the Commissioners of Lieutenancy of the City of *London*, for the levying a Fine of 10*l.* upon the Plaintiff for his Neglect of Duty as one of the Collectors of the Trophy Tax; which being prov'd to the Satisfaction of the Court, the Plaintiff suffer'd himself to be nonsuited.

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TUESDAY, 24.

Came on at Guildhall the Election of Sheriffs for London and Middlesex, for the Year ensuing; when Deputy Rous and Deputy Lequesne were put in Nomination; but Sir John Barnard, Knt. and Alderman of Dowgate Ward, and his Brother-in-Law, Robert Godschall, Esq; Alderman of Bishopsgate Ward, being put up, were almost unanimously elected.

The Court of Aldermen came to a final Resolution touching Bartholomew-Fair, that the same shall not exceed Bartholomew-Eve, Bartholomew-Day, and the Day after; and that during that Time nothing but Stalls and Booths shall be erected for Sale of Goods, Wares, and Merchandizes, and no Acting to be permitted.

Arriv'd in the Downs, the Elizabeth, Capt. Duce, from Barbadoes, having on board the Lady Viscountess Howe and her Children, in good Health, and the Corpse of the late Lord, in order for its Interment in Nottinghamshire. So that the Account of her Ladyship's Death proves a Mistake.

WEDNESDAY, 25.

Came on, at the Court of Common-Pleas, the Hearing of the Exceptions to the Verdict and Evidence in the late Trial between John Philips and Hugh Fowler, Esqrs; on an Action being brought against the latter, on the Act against Bribery and Corruption; when after hearing Counsel on both Sides, the Judges deliver'd their Opinions *Seriatim*, and the L. C. J. Eyre and Mr. Justice Fortescue were of Opinion, that the Verdict was agreeable to Evidence; Mr. Justice Denton and Mr. Justice Reeves doubted; so the Court was equally divided; in which Case the Verdict stands unimpeach'd, and the *Peslea* was order'd to be deliver'd to the Plaintiff, to enter up his Judgment thereon. Upon which the Defendant's Counsel mov'd in Arrest of Judgment; the Court made no Rule, but said it should stand over till next Term. (See. p. 278.)

MARRIAGES and BIRTHS.

SIR Robert Longe, Bart. Memb. of Parl. for Wotton-Basset, married to the Lady Emma, Daughter of Earl Tylney, of the Kingdom of Ireland.

Edward Burnaby, Esq; one of the Clerks of the Treasury, to Miss Sarah Green, Daughter to Mr. Green, a wealthy Brewer in Westminster, a 30,000 l. Fortune.

Mr. Wesley, to Miss Letitia Floyer, Daughter of Sir Peter Floyer, Knt.

Miss Howe, one of the Maids of Honour to the Princess of Orange, to a wealthy Merchant of Amsterdam.

George Grantham of Wellingborough in Northamptonshire, Esq; to the Widow of ——— Marshal, Esq; a Gentlewoman of 900 l. per Annum.

Sir Patrick Trimer, of the Kingdom of Ireland, to Miss Susanna Galloway Jenkins, a 30,000 l. Fortune.

Mr. Jeremy Lambley, an eminent Brewer in Southwark, to Mrs. Simpson, Widow of the late Mr. Simpson, a Spanish Merchant, a Fortune of 20,000 l.

Petley Price, Esq; of the County of Berks, to Miss Richardson, of Derby, a 10,000 l. Fortune.

Paul Plaisted, Esq; of Suffolk, to Miss Sarah Symon, a 12,000 l. Fortune.

Nicholas Toke, of the Inner-Temple, Esq; to Miss Cockman, Daughter and sole Heiress of Dr. Cockman an eminent Physician in Kent, lately deceas'd.

Lady of Wm. Trumbull, Esq; Son of the late Sir Wm. Trumbull, Knt. Secretary of State to K. William, brought to bed of a Daughter.

Countess of Huntingdon also deliver'd of a Daughter.

Dutchess Dowager of Bedford, Wife to the Earl of Jersey, deliver'd of a Son.

Lady Henrietta Herbert, Widow of the Ld. Edward Herbert, Son to the Marquis of Powis, deliver'd of a Daughter. Lord Edward died in November last.

Lady of Stephen Poyntz, Esq; deliver'd of a Son.

DEATHS.

JOHN Harper, Esq; one of his Majesty's Justices of the Peace for the City and Liberty of Westminster.

Capt. William Taylor, formerly a brave Commander, and many Years upon Half Pay.

Sir Thomas Legard, Bart. of Yorkshire.

Paul Burrard, Esq; Representative in Parl. for Yarmouth, in the Isle of Wight, and Receiver-General of the Land-Tax for the County of Southampton.

Mr. Josiah Ratty, a great Italian Merchant in the City, worth 50,000 l.

Henry Hughes Westly, Esq; of the County of Somerset, at his House in Arundel-street in the Strand,

Mr. William Bond, a near Relation to the Lord Viscount Gage, and Author of several poetical Pieces.

Mrs. Reade, Daughter of the late Sir Edmund Harrison, and Relict of Samuel Reade, Esq; one of the Directors of the South-Sea Company in 1720; they are surviv'd by a Daughter about 14 Years of Age, who is an Heiress to above 70,000 l.

At Chelsea, Capt. Joseph Goring, in the 88th Year of his Age.

Mr. Brown, a very noted Chymist in Old Fish-street, and F.R.S.

William Turnor, Esq; in the Commission of the Peace for Norfolk, and Brother to Sir Charles Turnor, Bart.

Rev. Francis Stainer, M. A. Vicar of St. Giles's in Northampton, Rector of Isham in that

that County, and Principal Surrogate of the Chancellor of *Peterborough*.

Richard Barnard, Esq; of *Suffex*, a Gentleman of 3000*l.* per Annum.

Mr. Edward Willet, Accomptant for the *London Distillery*.

At *Bristol*, *Sir Robert Rous*, of *Henbam-Hall* in *Suffolk*, Bart.

At *Edmund-Hall*, *Oxon*, *Mr. Hearne*, the famous Antiquarian.

Nicholas Du Bois, Esq; one of the principal Officers of his Majesty's Board of Works.

Rich. Shirley, Esq; an old Land Officer of 91 Years of Age; he dropt down dead as he was walking after Dinner in his Garden at *Fulham*.

Sir Edward Turner, Bart. so created by his present Majesty.

Major-General Ruffel, Lieut. Col. of the first Reg. of Foot-Guards, and Governor of *Berwick* and *Holy Island*.

At his House in *Fermyn-Street*, *St. James's*, General *Hill*.

Lewis Delane, Esq; Deputy-Governor of the Island of *Guernsey*.

Mr. Barnard, Attorney at Law, Brother to the Rev. Dr. *Barnard*.

Mrs. Edwin, Wife of *John Edwin*, Esq; Son of the late *Sir Humphrey Edwin*, Knt.

Robert Johnson, Esq; Governor of *South-Carolina*, died there the 3d of last Month.

In *Fermyn-Street*, *James Boyley*, Esq; His Estate, which is 3000*l.* per Annum, devolves to his Son now at *Cambridge*.

Miss Bunbury, youngest Daughter of *William Bunbury*, Esq; Uncle to the present *Sir Charles*, Memb. of Parl. for *Chester*.

Ecclesiastical PREFERMENTS.

M*R. Dodsworth* presented to the Rectory of *All-Saints*, in *York*.

Mr. Dry of *St. John's College*, *Oxon*, to the Living of *St. Sepulchre's*, in the Room of *Dr. James Knight*, deceased.

Mr. George Watts, elected Preacher to the Society of *Lincoln's-Inn*.

Mr. John Wolrige presented to the Vicarage of *Makor*, *Cornwall*.

Mr. Woolwin, to the Rectory of *Cromball*, *Gloucestershire*.

Mr. John Smith to the Rectory of *Meapal*, and Vicarage of *Sutton* in the Isle of *Ely*.

Napth. Haffey to the Rect. of *Boxford*, *Suffolk*.

PROMOTIONS Civil and Military.

H*ON. Capt. Henry Harvey*, of the Lord *Mark Kerr's* Regt. of Dragoons, made Capt. of a Company in *Col. Montagu's* Regt. of Foot.

Robert Armiger, Esq; Ensign in Lieut. Gen. *Tatton's* Regt. Capt. of a Company in the Earl of *Rotbes's* Regt. of Foot.

John Severn, Esq; Cornet in his Majesty's own Regt. of Dragoons, commanded by Major General *Gore*, Capt. of a Company in *Brigadier Clayton's* Regt. of Foot.

Y y 2

Lady Sundon (late *Mrs. Clayton*) made Mistress of the Robes to her Majesty, in the Room of the Countess of *Suffolk*, who resign'd some Time since.

M. Grout, Uncle to *Baron Hartoff's* Lady, made Prime Minister of State for the Electorate of *Hanover*, in the Room of Count *Hornbeck*, deceased.

Her Majesty directed Letters Patent to pass the Great Seal of *Ireland*, containing his Majesty's Grant of the Dignity of a Baron of the said Kingdom, to *Wm. Duff* of *Barco*, Esq; by the Name, Stile, and Title of *Baron Barco* of *Kilbryd*, in the County of *Cravan*.

John Gildart, Esq; appointed Receiver General for *Lancashire*.

Wm. Kent, Esq; Master Carpenter of his Majesty's Board of Works, succeeds the late *Nicholas Dubois*, Esq; as Master Mason; *Westby Gill*, Esq; Deputy-Surveyor, succeeds *Mr. Kent*; and *Nich. Harwismore*, Esq; Secretary, succeeds *Mr. Gill*.

Persons declared BANKRUPTS.

J*OSIAH Whetcombe*, late of *Taunton*, *Somerset*, Taylor and Chapman. *Tho.* and *Wm. Jones*, of *London*, Lightermen and Partners. *Alice Stephens*, of *Falmouth*, Draper and Mercer. *Wm. Kell*, of *Shenfield*, *Essex*, Merchant. *Wm. Everard* of *Witbam*, *Essex*, Bay-maker. *Edmund Rising*, of *Holt*, in *Norfolk*, Grocer. *John Mitchelson*, of *York*, Linnen-Draper and Chapman. *Edw. Frith*, late of *Stepney-Causeway*, Mariner and Merchant. *Benj. Haylor*, of *Southwark*, Dealer in Wines and Chapman. *James Robinson*, late of *Stockport*, *Cheshire*, Grocer. *Charles Pruce*, of *Oxford-Market*, *Middlesex*, Butcher and Chapman. *Wm. James*, of *Reading*, *Berks*, Barge-Master and Chapman. *Jos. King*, of *Cobham-Island*, *Suffolk*, White-Smith and Salt-Refiner. *Geo. Kent*, late of *Workshop*, *Nottinghamshire*, Grocer and Chapman. *John Lewis*, of *Blackbeath*, *Kent*, Merchant. *John Bourne*, of *St. Katherine Coleman*, Merchant. *Richard Holt*, of *St. Clement Danes*, Taylor and Chapman. *Tho. Stone*, of *Camberwell* in *Surrey*, Salesman and Chapman. *Daniel Tabart*, of *St. Ann*, *Westminster*, Jeweller. *John Law*, of *St. John*, *Southwark*, Back-maker and Chapman. *Wm. Adams*, late of *Barton*, *Suffolk*, Malster. *John Buffar*, of *Cheapside*, *London*, Haberdasher. *John Griffiths*, of *Cheapside*, *London*, Hoiser. *John Gandy*, of *New-Brentford*, Draper. *John Walton*, of *West-Smithfield*, Linnen-Draper. *Nicholas Newson*, of *Framlingham* in *Suffolk*, Vintner and Innholder. *Moses Andrees*, of *Leadenhall-street*, Jeweller and Merchant. *John Calloway*, of *Islington*, Butcher. *John Laguerre*, of *St. Clement Danes*, Painter. *Wm. Reeve*, late of *Lombard-street*, Goldsmith. *John Joyner*, Jun. late of *Stepney*, Malster. *Rich. Wilmot*, of *Bartholomew-Close*, Japaner and Chapman.

Pric

Towards the End of the Month.

STOCKS.

S. Sea 80 $\frac{1}{4}$	Afric. 17
—Bonds 21 3	Royal Aff. 97 $\frac{1}{2}$
—Annu. 104 $\frac{1}{4}$	Lon. ditto 12
Bank 136	Y. Build. 4
—Circ. l. 7 15	3 per C. An. 92 $\frac{3}{4}$
Mil. Bank 108	Eng. Copper 21. 1
India 146 $\frac{1}{2}$	Welsh dit.
—Bonds 31. 19	

The Course of EXCHANGE.

Amst. 36	Bilboa 39 $\frac{1}{2}$ a $\frac{1}{8}$
D. Sight 35 10	Leghorn 51 $\frac{7}{8}$
Rotter. 35 1 a 36	Genoa 53 $\frac{1}{8}$
Hamb. 35 7	Venice 52
P. Sight 31 $\frac{1}{8}$	Lisb. 5 6 a $\frac{1}{8}$
Bourdx.	Oport. 5 5 $\frac{8}{8}$ a $\frac{1}{4}$
Cadiz 39 $\frac{7}{8}$ a 40	Antw. 36 2 a 3
Madrid 39 $\frac{3}{8}$	Dublin 11 $\frac{1}{2}$ a $\frac{1}{8}$

Prices of Goods at Bear-Key.

Wheat 30 31	Oates 12 15
Rye 12 16	Tares 20 21
Barley 13 17	Pease 20 22
H. Beans 18 21	H. Pease 16 18
P. Malt 20 21	B. Malt 16 18

Prices of Goods, &c. in London. Hay 36 to 42s. a Load.

Coals per Chaldron 24 to 25	Ditto second Sort 46s. a 50
New Hops p. Hun. 41. 10s to 51.	Loaf Sugar double ref. 9d.
Old Hops 31. 10	Ditto single refine 6d.
Rape Seed 101. a 111.	
Lead the Fodder 19 Hun. 1 half	Grocery Wares by the lb.
on board, 141. a 141. 10s.	Cinamon 71. 8d.
Tin in Blocks 31. 13 6	Cloves 9s. 1d.
Ditto in Bars 31. 15 6	Mace 15s. 0d
Copper Eng. best 51. 5s.	Nutmegs 8s. 7d.
Ditto ordinary 41. 16s. a 51.	Sugar Candy white 18d.
Ditto Barbary 851. a 951.	Ditto brown 6d.
Iron of Bilboa 151. 5s. per Ton.	Pepper for home consump. 14d.
Ditto of Sweden 161. 10s.	Ditto for Exportation 12d.
Tallow 28s. a 30	Tea Bohea fine 10s. a 12s.
Country Tallow 27s.	Ditto ordinary 8 a 9s.
Cochineal 81s. 6d.	Ditto Congo 10 a 12s.

Grocery Wares by the C.
Raisins of the S. new 32s.
Ditto Malaga Frailes 17s.
Ditto Smirna new 22s.
Ditto Alicant 18s
Ditto Lipra new 19s.
Ditto Belvedera 29s.
Currants 35 a 40s.
Prunes French none
Figs 20s
Sugar Powder. best 54 a 59 s.

Drugs by the lb.
Balsam Peru 14s.
Cardamoms 3s. 6d.
Campbirre refin'd 6s.
Crabs Eyes 20d.
Fallop 2s. 8d.
Manna 2s. 6d. a 4s.

Abstract of the London WEEKLY BILL, from May 27 to June 24.

Christned	Males 665	1274
	Females 609	
Buried	Males 863	1702
	Females 839	

Died under 2 Years old	632
Between 2 and 5	140
5 10	66
10 20	51
20 30	122
30 40	174
40 50	189
50 60	132
60 70	101
70 80	61
80 90	26
90 and upwards	8

1702

Masick white 4s. 0d.
Opium 11s. a 12s.
Quicksilver 4s. 6d
Rhubarb 18 a 25s.
Sarsaparilla 3s. 0d
Saffron English 22s 6
Wormseeds none
Balsam Copaiwa 3s. 0d
Balsam of Gilead 20 s.
Hypocacuanæ 4 s. 6d a 5s.
Ambergreece per oz. 8s.
Wine, Brandy, and Rum.
Oporto red per Pipe 251. a 281.
Ditto white none
Lisbon red 25 l. a 30
Ditto white 26 l.
Sberry 26 l.
Canary new 25 l. a 28.
Ditto old 32 l. a 34.
Florence 3 l.
French red 30l. a 40 l.
Ditto white 20l.
Mountain Malaga old 24 l.
Ditto new 20 a 21 l.
Brandy Fr. per Gal. 7s.
Rum of Jam. 6 a 7 s.
Ditto Lew. Islands 6s. 4d. a 6s. 10d.

A Copy of Don Joseph Patinho's Answer to Mr. Keene on Advice that the British Squadron was to sail for Lisbon.

Sir,

I HAVE acquainted the King with the sudden Resolution his *Britannick* Majesty has taken, as you communicated to me, of sending a powerful Squadron to the Port and Coasts of *Lisbon*, to guard them from any Insult, and secure the *Brazil* Fleet, in which the *English* Nation is said to be considerably interested, and to protect their Commerce, expressing at the same Time his *Britannick* Majesty's upright Intentions, and that he had no other View in sending such a Fleet, and far from authorizing or encouraging the King of *Portugal* to commit Insults, engag'd his Word that it was not his Royal Intention to create the least Suspicion, but rather that his incomparable Sincerity should be explain'd in the most expressive Terms.

The King knows that he is to banish all Manner of Mistrust upon the undoubted Faith of such authoriz'd Insinuations, and agrees that they are more than convincing Demonstrations to remove any equivocal Thought whatsoever that might arise in Regard to the Juncture of Time in which the above-mentioned Resolution has been taken.

The recent Memorials pass'd by you, Sir, in his *Britannick* Majesty's Name, and the Answers which you have received from their Majesties, assure the Suspension of any Resolution that had been taken against the King of *Portugal*, which on that very Account is better known to you than to any other, as is the Confidence his Majesty, in the most important of his Affairs, has always had in his *Britannick* Majesty's Decision. But his Majesty has thought it absolutely necessary to order me to acquaint you with the fatal Consequences that will result from the aforementioned Resolution, in Prejudice to the Interest of his Majesty's Subjects, to that of all *Europe*, and against the publick Tranquillity.

The *Flota* from *New Spain* is now fitting out at *Cadix*, with Cargoes of such Merchandizes as are furnish'd by all Nations, who only confide in the Alliance and Friendship which subsists between *Spain* and *England* as their only Security, and without any Apprehensions of risking their Fortunes; but as soon as the Merchants will hear, not only the Report of the Arrival of the *English* Fleet on the Coasts of *Portugal*, but even the Resolution of sending it, they will all be alarmed, and will withdraw their Effects, which being loaded with large Loans of Money to purchase them, will unavoidably occasion the Bankruptcy of the most considerable Merchants not only in *Spain*, but likewise in *France*, *England*, *Holland*, and *Italy*, so that they will rather

chuse, as a lesser Inconveniency, to suspend the Dispatch of the *Flota* this Year, and bear the Loss of the large Profits which support the Trade of all *Europe*.

To calm this Commotion the King's Assurances of the Inviolableness of his *Britannick* Majesty's Word, even join'd with his own, will not be sufficient; for the greater the Expressions are, the greater also will the Apprehensions be, which the Blindness of their Fears will suggest them, and no Arguments will persuade them but the *British* Fleet is designed, either to prevent the Setting out of this *Flota*, or to intercept it in the Voyage. It will be also in vain to offer them a Convoy of Men of War, of equal or superior Strength and Number; for they think no Security so good as to be expos'd to no Hazard at all.

I pass by the Grief of his Majesty's Subjects, to see the *English* Ships trade in all the Ports of *Spain* with the Liberty the King's Friendship allows them, and the immediate Protection of so powerful a Squadron, whilst no *Spanish* Vessel dares venture out, for Fear of losing both Voyage and Cargo.

Those Apprehensions will not fail to penetrate into the remotest Parts of the *Spanish* *West-Indies*, without being able to foresee the Resolution of the Inhabitants of those Parts, when they hear that the Voyage of the *Flota* is either suspended, or in Danger; for it is well known to you, Sir, what Time is requisite to chastise Transgressors and Misinterpreters of Orders, and the Damage that is occasioned by the Delay in the mean time; and it would be still more touching, should it happen that the Disorders committed by this Novelty would be artfully imputed to any other than their true Cause.

'Tis the King's Pleasure that I should lay all this before you, in order that you may represent it to his *Britannick* Majesty, that in his Royal Wisdom he may weigh, whether his Resolution of sending a Squadron of Men of War to the Coasts of *Portugal*, and continuing them there, be more advantageous, and preferable to all the Losses this Step will occasion; since there was no Fear of committing any Hostilities on the Frontiers of *Portugal*, after the Mediation of *France* was accepted, and which nothing could have prevented but the Mediation of *France*, or of the King of *Great Britain*.

Aranjuez, June
8, 1735, N.S.

I am, &c.

Don Joseph Patinho.

To Don Benjamin Keene.

The *Spanish* Ambassador received an Express from *Italy*, with News of the Surrender of the important City of *Syracusa* in *Sicily*,
and

and that the brave General *Roma*, the Governor, had obtain'd Terms for his Garrison, notwithstanding all the Threats of the Besiegers. This City was antiently 22 Miles round; it held out a Siege of three Years against the *Romans* in the first *Punick War*, by Means of the Skill of the famous Mathematician *Archimedes*, who was kill'd here by a Soldier after the Town was storm'd, to the great Regret of the *Roman General Marcellus*, who gave the strictest Orders to save him. It had begun to retrieve Part of its antient Lustre in the last Century, but was almost ruined by a terrible Earthquake in 1693. The Conveniency of its Harbours encouraged the Inhabitants to rebuild it. It was not attempted in any of the last Wars. The Reduction of this Place confirms *Sicily* to *Don Carlos*.

Extract of a Letter from Count Konigsegg to Prince Eugene.—All our Contrivings and Inventions are lost; and according to the Enemy's Dispositions, I shall be oblig'd to quit the Field. I do really give *Mantua* over for lost. Your Highness tells me, that the present Misunderstandings between the General Officers is come to so great a Height, that a Miracle can only save *Germany*; and I assure your Highness, that a Miracle can only serve my Turn.

Letters by the Way of *France* bring Advice, that the *Imperialists* having retreated from the fortify'd Towns of *Ofiglia*, *Borgo Forte*, *Goito* and *Castellucchio*, as the Allies gradually approach'd to invest them, Count *Konigsegg* was at length retir'd wholly from the *Seraglio*, and had taken his Rout with the *Imperial Army* thro' the *Venetian Territories* towards the Bishoprick of *Trent*, abandoning *Italy* to the Enemy; so that the Allies are Masters of every Thing but the City of *Mantua*, which Place would be instantly besieg'd.

The following is a Copy of the King of *Spain's* Answer to the Plan of Pacification, as it was communicated by *Don Joseph Patinbo*, Secretary of State, in a Conference with *Mr. Keene* and *Mynheer Vander Meer*, Ministers of *England* and *Holland*.

'The *Catholick King* has examin'd, with all possible Attention, the Articles of the Project of Peace communicated to him. His Majesty has taken the Advice of the Powers in Alliance with his Crown, upon the Subject. Their Sentiments and his agree in this, Not to judge the Plan, or any Article of it, acceptable. The King therefore declares, that he cannot but reject them. His Majesty retains, nevertheless, favourable Dispositions for Peace, if it were propos'd to him upon more acceptable Conditions. Nay the King would be extremely well pleased, if the Mediating Powers would draw up a new Plan of Pacification, so di-

gested, that the Articles of the last may not be compriz'd therein, &c.'

Sir John Norris arriv'd at *Lisbon* after a Passage of twelve Days. He has had the Honour to wait on the King of *Portugal*, by whom he was receiv'd with Expressions of the utmost Esteem and Friendship for the *English Nation*. As soon as the Fleet were come up the *Tagus*, Presents of Wine and all Manner of Provisions were sent on board in the greatest Plenty.

From *Hanover*. His Majesty seems extremely fond of the young Prince of *Hesse-Cassel*, who is arriv'd with his Father. He appear'd with the King at the Reviews, and had an Adjutant-General to attend him by his Majesty's Order, and conduct him thro' the Battalions. The Troops perform'd their Evolutions and Exercises with such a surprising Dexterity, that his Majesty declar'd in the Field, that next to his *British* Soldiers he never saw a finer Body of Men, nor in better Order and Discipline.

Letters from *Poland* say, that the Primate has made his Submission to King *Augustus*, in a Letter wrote with his own Hand in Words to this Effect: 'We the Primate of the Kingdom of *Poland* declare, that the Election of *Stanislaus Leszczinski* was done precipitately; and that for this Reason, and for the Furtherance of the publick Welfare, we could not defer longer to own for Legal, the Election of the most illustrious King *Frederick-Augustus III.* rightful King of *Poland*, and Great Duke of *Lithuania*, which was made a little Time after the other; and we will not neglect, so much as in us lies, to exhort all true Patriots to do as we have done.'

'Tis added, that the Palatine of *Kiow* congratulated the King, on this happy Incident, as follows: 'Sir, I must the more assure you of my Satisfaction at this Event, as it secures the Foundation of your Throne, and will baffle any future Attempts to shake it.'

Two Decrees of the Emperor have been communicated to the Diet of *Ratisbon*, in one of which, his Imperial Majesty represents to the States of the Empire, the extraordinary Expences he has been at for carrying on the War; his indefatigable Pains for preserving Peace; the Success of the Enemy's Arms; and that he had accepted the Succours which *Russia* had offer'd him; but that those Troops should observe exact Discipline in the Empire; and that all Damages they might do therein, should be made good; and by the other Decree, the Emperor exhorts the Estates, to pay soon the Remainder of the 30 *Roman Months* they had granted, and demands a new Subsidy of 60 *Roman Months* more, &c.

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